

THE PACIFIC

Moore & Geo
400 Edwards
18202



Volume LI.

SAN FRANCISCO, OCTOBER 31, 1901.

Number 44



WEST SEATTLE CONGREGATIONAL CHURCH.

THE PACIFIC

Established 1851.

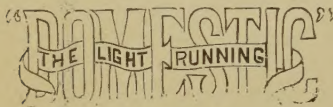
THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - \$2.00
To Foreign Countries in Postal Union 3.00

Little things come daily, hourly, within our reach, and they are not less calculated to set forward our growth in holiness than are the greater occasions which occur but rarely.—Grove.



Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1012 Market St., San Francisco
(Near Sixth)

AYRES' Business College

723 Market St.,
San Francisco, Cal.

Established fifteen years, and gives individual instruction in all branches.

Our \$50.00 Life Scholarship

entitles you to a complete Business education, including both the Commercial and Shorthand courses.

Tuition, per month, \$8.00.

We have just added 25 new, latest model Typewriters in our Shorthand Department.

This school secures more positions for its graduates than any school in California. From 300 to 400 positions are secured for our students each year.

Write for catalogue and specimen of penmanship.

HOTEL RAMONA

Adjoining Y. M. C. A. Building
130 Ellis Street, - San Francisco
—EUROPEAN PLAN—

First-class in every respect. Sanitary Plumbing
Hot and Cold Water in Rooms, Electric
Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS THE DOOR
50c. to \$1.50 per day. Weekly
and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

SCHOOLS.

POMONA COLLEGE, CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF E. C. NORTON, Ph. D., Dean.

Mills College and Seminary THE OLDEST PROTESTANT SCHOOL FOR GIRLS ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare opportunities offered in Music. One hour's ride from San Francisco.

Fall Term Opens August 7th.

Write for catalogue to

MRS. C. T. MILLS, President.
MILLS COLLEGE P. O., ALAMEDA CO., CAL.

IRVING INSTITUTE, Select Boarding and Day School for Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal

REV. EDWARD B. CHURCH, A. M.,
2126 CALIFORNIA ST.,
SAN FRANCISCO

Pacific Theological Seminary REMOVED TO BERKELEY Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.
Berkeley, Cal.

The Sabbath Transferred

The Sabbath Question Settled.
Jewish Sabbath and Christian Sabbath Identical. Price reduced to Clergymen, Sunday School Superintendents and Teachers to \$1.00.

For circulars write to

JOHNS D. PARKER & CO.,
East Orange, N. J.

Stomach Trouble?

You need not suffer from it another day.

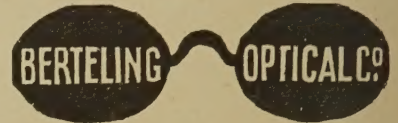
Quick Relief Stomach Tablets **QRU**
Immediate Relief. No Dieting. Speedy Cure

50c at Druggist, or by mail prepaid.

CALVIN EASTERLY, Proprietor, 420 Parrott Bldg.,
San Francisco. Trial Package Free.

FADING EYESIGHT.

No period in life is more distressing than when the eyesight weakens. Proper attention now, and this period may never come. Glasses are the means of checking this condition. Twenty-five years we have successfully fitted the eyes as well as the nose, and twenty-five years' advancement has placed us where we are.



16 Kearny Street.

H. NORDMAN, Vice-Pres. and Manager
A. W. KIRK, M. D., - - - Secretary

G. P. Prechtel { G. W. Keeler } W. J. Blain
Lena H. Snook

Golden Gate Undertaking Co

2425-2429 Mission Street
Telephone Mission 102

C. H. Ashley
H. S. McCurdy
Assistants

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET;

N. E. Cor. Merchant St.

SAN FRANCISCO, - - - CAL.

H. Le Baron Smith

The American Tailor

320 Bush Street Above Montgomery
15 per cent to clergymen

Chas. H. J. Truman & Co.

Funeral Directors and
Embalmers.

318 Mason St., Bet.
Tel. MAIN 5213. O'Farrell and Geary Sts.,
San Francisco.

Chas. H. Jacob changed his name May 6,
1901, by Order of Court, to Chas. H. J. Truman

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, October 31, 1901.

Wait in Peace.

"Why fret thee, soul,
For things beyond thy small control?
But do thy part, and thou shalt see
Heaven will have charge of these and thee.
Sow thou the seed, and wait in peace
The Lord's increase."

"Our View of It."

The readers of *The Pacific* are aware of the fact that in the address by Dr. Noble at the National Council and the paper by the Rev. George B. Hatch at the General Association it was affirmed that the Church had surrendered too much to evolution. It is worthy of note that a similar position was taken by the Rev. Henry Kingman in his sermon at the Southern Association at San Diego. Mr. Kingman spoke of "the domineering influence of the thought of evolution" as one of the perils of the day. And he said in that connection: "We can no more do without the recognition of evolution than we can do without any other basal and constructive principle in the scientific thought of our day. It has been of incalculable service to the church of God. Nevertheless, because men forget its limitations and vaguely distrust all that it may not embrace and explain, it has blunted the sense of the supernatural. It almost seems to some that it must explain everything in heaven and on earth, when in reality, so far as nature's sure story goes, it runs but a little way in the history of man, and runs not at all in the history of God."

Here we have, from these widely separated sources, a word of caution as to evolution. We say "a word of caution" because it is this only, and nothing more. Mr. Hatch's utterance on evolution was in effect that as an hypothesis it is valid in the field of scientific investigation, but not elsewhere; that it cannot account for mental phenomena, explain the spiritual nature and prescribe for the spiritual needs of man; that when it enters these realms and speaks with authority, the cross of Christ is discounted, the need of redemption is denied, the doctrines of the Christian religion are falsified and the Bible superseded.

Inasmuch as this utterance raised quite a storm of protest *The Pacific* felt moved to publish, last week, the National Council address by the Rev. Dr. F. A. Noble, in which were these words: "The definition which Le

Conte has given of evolution is, 'A continuous progressive change, according to certain laws, by means of resident forces.' This may be true in the zone of matter. Whether it is or is not is a question which scientists alone must determine. But it is not true in the sphere of the higher life of man. So far as we know anything about him * * * man has always been man, and not a creature on his way to man. Always and everywhere * * * he has been under sin. The story of the rise and progress of civilizations is a story of divine interventions, or of assistance coming in from the outside through men whose minds have been illumined and whose hearts have been stirred to new and higher pulsations from on high. * * * There are no 'resident forces' in man which work so continuously for 'progressive changes' in his intellectual and moral and spiritual nature that he can be left to himself with the assurance that in due time he will emerge with all the sublime possibilities which are in him fully realized."

Referring to the modern view of sin which had come in under the influence of the idea of this progressive energy inherent in man, Dr. Noble said: "There has come to be a modified view of the pre-existence of Christ, of the incarnation of Christ, of the atoning element in the death of Christ, and of the resurrection of Christ. Some of our theological chairs and some of our pulpits, and some of our authors and essayists, whether consciously or unconsciously, seem to have been breathing in a Unitarian atmosphere." It should be observed that Dr. Noble traces a connection between this surrender to such evolution ideas and the modified view of sin and these altered views as to Christ and the work of Christ. Mr. Hatch and Mr. Kingman make the same connection; the latter—to quote him more fully—saying that it has operated "to weaken the sense of the supernatural, to remove God and heaven and the future life a little farther from our world of sun and shower and seed-time; to dull the consciousness of the immanent presence of our Father, and to make us look with uncomprehending eyes at the gifts of grace in Jesus Christ."

We believe that there has come to the church and especially to the ministry, in these utterances, a warning to which it were well to give some heed. It ought at least to make men pause and await for more certainty before promulgating views which evidently, whether cor-

rect or incorrect, are damaging at the present time to the cause of Christ. The church should never fear the truth. But men who seek to break away from what in the past has been regarded as truth should know well the ground on which they seek to build anew. Old Davy Crockett's motto, "Be sure you 're right; then go ahead," was a good one.

There lies before us, as we write, a book by an able advocate of evolution, in which there is argument for the evolutionary hypothesis of the origin of the race from the fact that embryology, so far as it shows anything, shows that the individual man is derived from a germ indistinguishable from that of the lower animals. It is stated that "whether the whole human race has so ascended is not absolutely certain—the so-called missing link has not been discovered; the fossil man is far removed from the highest ape."

Nevertheless, on this frail foundation the author proceeds to construct an evolutionary theology. Surely, there is nothing yet advanced that should lead the preacher of the gospel to tumble precipitately into the arms of the evolutionist.

There are other things, of course—higher criticism being one of them, notwithstanding the good in it and of it—which have figured in bringing about the existing conditions in the churches. A large number of professing Christians say that they do not know what to believe nor what to teach. Said a lady in one of our churches a few days ago: "I am glad that I am not a Sunday-school teacher. If I were I would not know how to teach the Bible. The Bible that I have cherished and clung to all my life is so changed by the higher critics that I don't know what to believe."

Now, *The Pacific* finds that there are higher critics good, bad and indifferent. It is only higher criticism run mad that has really damaged the faith to any extent. And such damage can be only temporary. We like what Dr. Alexander McLaren said a few days ago in England: "He who lives in Christ and has Christ living in him may well possess his soul in patience amid the dust of present critical controversies as to scripture, its manner of origination and its authority. He will have the witness in himself; the springs of his faith and of his life lie too deep to be frozen or evaporated. Such believers do not rest their faith on the Book, for they have verified it in experience, and can say even to the Bible, 'Now we believe, not because of Thy word, for we have heard him ourselves, and know that this is indeed the Savior of the world.'"

But we like far better the comment on this utterance, made by Dr. R. W. Nicoll in the *British Weekly*: "Dr. McLaren touches lightly, perhaps too lightly, on the burning question of criticism. All this is true, but the problem is not disposed of in this easy manner. We must face the fact that certain critical conclusions if established will destroy Christianity. Dr. McLaren must know how this is verified in the history of the Church. For example, the *Enfants de Dieu*, or mystics of Lau-

sanne, who neglected the mystery of Christian faith for the moral beauty of Christian life, came in the end to lose both. The mystical partnership with Christ taught by Vinet is not a sufficient foundation, as was proved in the life of Scherer. He recoiled by degrees from positions which he had defended with his very heart's blood, and came at last to 'the profoundest revolution which can affect life'—that which is accomplished when we lose our grasp of the Absolute, and with the Absolute fixed forms, the inner sanctuary and the oracles of truth. The last dogma he abandoned was the existence of sin, and in spite of his literary triumphs his later life was one of increasing discouragement and waning hope, one in which he would have readily abandoned the fruits of what he thought his intellectual conquest 'for one of those sweet flowers of piety and poetry which still perfume the path of the humble.'"

We have said that we like Dr. McLaren's utterance. And so we do. But it should not be forgotten that the Book, as it records Christ, is after all the foundation on which to build. People do believe because of the Book. They begin to believe because of it, and its destruction would mean, after a while, the destruction of Christianity. And every weakening of the authority of the Book is a weakening of the hold that Christianity has on the world. There is today an uncertainty about Biblical statements. Says the Rev. Dr. Haynes, pastor of the Presbyterian church of Indianapolis, of which the late President Harrison was a member: "We make our statements and verify them by Scripture. Our authority for telling men their danger and offering them relief is scripture. If this authority is denied, what can be done? What authority can be brought to vindicate a supreme authority? What institution can reverse the decision of the supreme court? If one denies the truth of axioms how can he pursue the study of mathematics? If I make a statement and give as my authority a certain gentleman, and my auditor informs me that the word of that gentleman is unreliable, his testimony having been in several instances impeached, I am at a disadvantage. I may affirm that this particular statement has never been impeached, but the fact that some statements have, makes my authority weak with my auditor. If your audience declares that certain statements of your authority, the Bible, have been impeached by the scholars, thereby throwing some discredit upon any and all statements your authority may make, you are at a loss to answer. This is a condition today. Every pastor and evangelist meets it."

Yes, the Book has been considerably discredited during recent years. It does not remedy matters that many who have discredited it exalt it, nevertheless, as highly as any one else exalts it. It does not come to men with the authority with which it formerly came. And this is one of the reasons that men are not brought into the churches. They do not feel the need of the church. They see in themselves no lack which it can supply. They have had no experience with Christ, and cannot, therefore, say: "Now we believe, not because of thy word, for

we have heard him ourselves and know that this is indeed the Savior of the world."

When the ministers who, through surrender to evolution and the higher criticism of the destructive sort, have eliminated somewhat the supernatural, can bring men in sin to see that the remnant of the message to which the church has long clung is in reality a message from God, they will begin again to win many to its allegiance.

But it will never have such persuasion until it ceases to pass over lightly the trenchant doctrines of scripture. Men generally accept what they have been taught. We are in the midst of a generation that has had a different seed sown in their hearts from that which was sown some decades ago. People have been led to look lightly on sin, to regard themselves and others as the unfortunate victims of heredity and environment, as needing not so much the grace of God as "a new grandfather and better methods of sanitation," and as creatures who would somehow come out all right in the end, no matter what sort of a life they should lead.

There is something the matter with the church, and this is our view of it. The church in part has no message, at least none which appeals strongly to the world. One leader says, "Lo, here!" and another, "Lo, there!" Even professing Christians are bewildered, and know not what to believe, nor what to do. How much the worse, then, for the man of the world! The inner light of the preacher who is shaping his life by Him who is the light is not the inner light of the man of the world, and so the proclamation falls on heedless ears.

We expect to chronicle soon the raising of the debt of \$30,000 on Plymouth church, Seattle. At a recent meeting of the Men's Club of that church a prominent business man expressed a belief that the money to liquidate the debt could be secured. Others followed with similar expressions, and a motion to appoint a committee to canvass the congregation at once was unanimously adopted. We have no doubt that the effort will be successful. Seattle has prospered during recent years and Plymouth church should no longer be handicapped by that debt. Seattle's growth between 1896 and 1900 is indicated by an advance in postoffice receipts from \$82,546 to \$186,762, and in bank clearances from \$28,157,065 to \$130,417,835. Between those dates the foreign exports increased from \$1,816,597 to \$6,954,794. In 1896 there were expended for new buildings \$201,081; in 1900, \$3,272,582. And between 1890 and 1900 the population more than doubled.

During the last hours of the late Dowager Empress of Germany there was a significant occurrence. A white butterfly floated into the room, and, alighting on the bed of the dying Empress, rested there for a moment and then flew away through an open window and soared up toward the heavenly blue. Emblematic as the butterfly is of the resurrection, the action of this one on that occasion was especially suggestive. The minister who preached the funeral sermon said: "Meet type, it seemed indeed of that pure soul departing and shaking from its white wings the dusts and dews of mortality."

The Religious World.

Oahu College, Hawaii, is planning a manual training department, for girls as well as boys.

In an article on the need for parsonages, the Religious Telescope tells of a minister who had to move five times during one year.

The Rev. M. D. Dunning, pastor of the Congregational church at Forest Grove, Oregon, is under appointment of the American Board for work in Japan, and expects to go to that field early next year.

The Rev. Dr. Dinsmore closes his pastorate in the First Presbyterian church of San Jose November 1st. Dr. Dinsmore expects to spend some time in traveling. He has been in the active ministry for nearly forty years.

That was good advice which Bishop McCabe of the M. E. Church gave a few days ago to the divinity students of Garrett Biblical Institute: "If you lose faith in the divinity of Christ, join the Unitarians. They need you."

"There are two classes of persons who should not use tobacco—ministers and physicians," said Bishop McCabe recently to a number of young men who were candidates for deacon's orders, and all the young men had to sign the usual pledge to abstain from its use, before they were ordained.

Rev. S. M. Freeland closed last Sunday, his two months' supply of the pulpit of the First Congregational church of Portland, and takes up the work for a few weeks again in the First Presbyterian church of Seattle. This church has called the Rev. Dr. Matthews of Nashville, Tennessee, at a salary of \$5,000.

The going of such a scholar as Dr. Moore from Andover to Cambridge the Christian Register declares to be one of the most "significant signs of the times in the theological world." It also says that it shows "how completely among scholars the old feud between Andover and Cambridge has been abolished."

Mention was made, three weeks ago, of our desire to publish the paper read by Prof. F. H. Foster at the recent Association meeting, on "The Person of Christ in Current Religious Thinking." Prof. Foster has kindly placed the paper at our disposal, and it will appear in these columns on the 14th or the 21st of November.

Mention was made in the Washington letter, two weeks ago, of the dedication of a Congregational church building at West Seattle. This is the first church building on the west side of Elliott Bay, Seattle's harbor. It was erected at a cost of \$3,500, on lots costing \$500. The cut on our cover page shows that it is a handsome little edifice.

The last number of the Church Building Quarterly contains pictures of several Pacific Coast churches: The First and Richmond of San Francisco; the First, Second and Market Street of Oakland; First of Los Angeles; Westminster of Spokane; First of Portland; also the churches at Santa Rosa, Eureka, Mill Valley, Boise, Idaho, Tempe, Arizona and Nome, Alaska.

The second week in November has come to be known as "the Week of Prayer for Young Men." The days between the 10th and the 16th, inclusive, are so set apart this year; and an appeal has been sent out by the International Committee, urging "pastors and Christians generally to co-operate in the week's observance, by calling the attention of their congregations to the Association meetings, and by sermons or addresses to young men, or

regarding the need of definite work for young men." It is a call which ought to be heeded.

When the Rev. Dr. Mackenzie resigned the pastorate of the First Presbyterian church of San Francisco a few months ago it was supposed that he would remain here and devote himself entirely to the seminary work at San Anselmo. But now comes announcement of his acceptance of a call to the pastorate from the Rutgers church, Riverside, New York. For twenty-one years Dr. Mackenzie has been identified with religious work hereabouts, and his departure will create a vacancy difficult to fill. Reluctantly the Coast will surrender him to the East once more.

The Bystander.

"WHAT is the matter with the churches?"

The Bystander wrote negatively upon this subject two weeks ago, in an article in which the point was made that the cause of the decline of the church is not due to evolution and socialism.

In this article he would state his unqualified agreement with the declaration of Rev. George B. Hatch that there is something seriously the matter with the churches.

Say what we will, this is a fact. Christianity has a stronger hold upon the people than the church, which the great majority of working and other men reject (not "respect," as in last article).

The tendency is against organized Christianity.

The movement of Christianity is immeasurably stronger than what is understood to be the church of Christ. The seat of authority is in ideas and moral forces, rather than organizations. What is the matter?

The answer to this question can not be embodied in a single word. Doubtless it should comprehend many things—poor preaching, indifference, worldliness, loss of the sense and need of devotion, antiquated creeds, conservatism, liberalism, rival institutions, too much socialism, too little socialism, poor music, Sabbath desecration, loss of theological and ecclesiastical authority, social dissipation, the passing of the family altar, lack of respect for the Bible, and many other causes familiar to everybody. The Catholic Church holds its adherents by a certain historic grip which has never relaxed, but it is a question if the Catholic Church is commanding attention among the higher classes in Europe, as it once did. Protestantism is passing through a period of theological reconstruction. Indeed, Christianity itself is being re-organized, and no man can predict the result of this process of readjustment. That it is going on, men who have eyes to see, and ears to hear, know. It cannot be stopped, and should not be stopped if it could. That which some regard as dangerous, others look upon as the progressive march of the truth.

While the organized church is appealing for money, a man in Denver gives a "movement" a million dollars to reach the masses in large cities by the gospel. No church in San Francisco has the active membership of the Young Men's Christian Association. These straws show that Christianity is still holding its own and moving on. They show that while there may be a reaction against the church, it is a reaction in favor of religion. The church is not criticised. There is no Hume, or Voltaire or Ingersoll going over the land denouncing the churches. Indifference is the deadly state of the public mind. Criticism comes from within the church. The conservatives who feel restless over the apparent powerlessness of the gospel point the finger of rebuke at the men who keep step with modern thought, and call upon them to repent and do their first works over again. The

stage coach rebukes the express train, the wheel-barrow murmurs at the automobile, the canal boat cries out against the Atlantic steamer.

The Bystander believes, however, that to denounce the doctrine of evolution which permeates all departments of thought, and sociology which influences every practical activity of the church, is to turn the hands back on the face of the clock.

Since this subject of the churches has come up for discussion in The Pacific, the Bystander has read Prof. Paine's last book on "The Ethic Trinities." Prof. Paine is a professor in one of our oldest and most conservative theological seminaries (Bangor), and while what he says in support of certain doctrinal positions may be questioned, he is entitled to a respectful hearing, at least, when he writes on the subject now under consideration. He says: "Not a few churches today are declaring that scientific and historical criticism is a traitor in the Christian camp. * * * It may be hoped that with the inevitable decay of the dogmatic spirit this class of opponents of religious progress will soon disappear. * * * The radical ailment is to be found in the fact that our churches are still wedded to forms of religious truth, and to churchly theories and methods that are out of joint with our times." Prof. Paine says further: "Too long has the excuse been that the people are not prepared for such religious changes. Such an excuse implies lack of faith in God and his providence, as well as failure to read the signs of the times. Knowledge is running to and fro as never before. * * * To fall back in such a crisis on God's care of his church and quote Christ's words, 'The gates of hell shall not prevail against it,' is worse than in vain.

Prof Paine gives two causes which imperil organized Christianity. These are ignorance and insincerity.

The Bystander would not be willing to accept without qualification these perils, because he believes and is glad to believe that many critics of the present situation are neither ignorant nor insincere. Among certain people found in our Sunday-schools and among the comfortable, self-satisfied class of the clergy, one may discover here and there men and women who illustrate the saying, "Where ignorance is bliss, 'tis folly to be wise." Nothing is so stubborn or so fanatical as a wrongly instructed conscience. Intellectual hypocrisy has often vitiated religion, and doubtless Prof. Paine is correct when he boldly says, "My object is to make clear the fact that the peril which above all others menaces the church as a Christian organization today is an inherited virus of insincerity and hypocrisy whose poison permeates the whole body. * * * Is it not that our church leaders throughout Christendom have been hiding themselves behind theological makeshifts of every kind, setting forth new truths under old labels, or old truths under new ones, filling old bottles with new wine or new bottles with old ingredients, so that hearers are mystified and left in complete theological confusion?"

This is strong language, but it does not apply to the sincere and courageous preacher who is pastor of the First Congregational church, Berkeley, whom we honor for his sincere courage, even if we cannot accept his conclusions.

Prof. Paine says what Mr. Hatch says, and the reader may draw his own conclusion and mix it with a simile. "Surely, before the church can hope to convert nominal Christendom, still further before it can become a missionary force that shall conquer the unchristian world, it must just be converted itself."

To what must it be converted? To intelligence, sincerity, freedom and truth. It must consecrate itself to a

more fervent preaching of the gospel of Jesus Christ as the glad tidings to all men.

With intellectual honesty it must receive the forces and truths of the person and ministry of Jesus Christ and proclaim them practically, sociologically, fearlessly and faithfully. Preaching the gospel is not juggling with words, however devout they may sound; it is not a specious use of "cant" terminology. Preaching the gospel is preaching the truth, the old and everlasting truth voiced in the ripest language of today, whether of science or Christian socialism, but spoken in the tongue of the people. The preacher of today needs to be converted to the truth as it is conceived by the twentieth, not the seventeenth, century.

The Bysander firmly believes that the church must trust modern thought and that modern thought must trust the church.

The Church and the Age.

By Rev. Frank S. Forbes.

I was greatly interested in reading the very able paper by Mr. Hatch on "What is the Matter with the Church?" in *The Pacific* for Oct. 10th. The paper raises one of the most important questions of the day, perhaps the most important one before the churches. It is a hopeful sign when our Associations consider the question how to bring our churches into a more vital touch with the masses of people. After reading the article several times I find myself asking this question: Has Mr. Hatch made a true diagnosis of the case? For one, I cannot believe that "evolution" or "sociology" stand in the way of the progress of our churches. The average preacher has given very little serious thought to either of these subjects; certainly not enough to retard the growth of his church, or to influence the spirit of his preaching. There are a few, very few preachers in our denomination who have given considerable thought to one or the other of these subjects. Dr. Hillis is a fair type of the preacher who believes in theistic evolution. Not long ago he preached a sermon from the Plymouth pulpit on "Evolution and Christianity." In this sermon he most truly and beautifully says: "Evolution is a vision of the possible method by which God secures progress for man and nature. It is a history of the divine footprints and the story of the ascent of man. *** It is the key that reveals the method of God in nature." The above quotation is a very good sample of the kind of evolution taught from our pulpits, when any is taught at all. Now, what is the condition of Mr. Hillis' church? According to the Year Book, there were more admitted on confession of faith last year than to any other Congregational church in Brooklyn. If reports are to be relied upon, Mr. Hillis is preaching to larger congregations than any other preacher in our denomination, including those who read his sermons, with the exception, perhaps, of Dr. Gunsaulus. This certainly does not signify that evolution is one of the stones in the path of the church's progress.

As for "sociology," probably Dr. Washington Gladden has given more thought, and delivered more sermons on this subject than any other preacher in America. In his book, "Tools and the Man," he says: "Our problem is to christianize all our government as speedily and as thoroughly as possible—to improve the conditions of the poorest and least fortunate classes. This is the real message of Christian Socialism." How has such teaching affected his church? He is known far and wide as a preacher to men, a far larger number attending his church than is found in the average church. The sociology preached in our churches is no more nor less than the application of the teachings of Jesus to civic and

business life. Certainly this can not be the cause of the decline in the church life. We must look for that cause elsewhere.

Is not the decline in church attendance due to the age in which we live, rather than to any special sins of the church?

This is the age of man. There was a time once when people went to the Meeting House on the Lord's day at the call of the bell, from a matter of principle. It was considered the only proper thing to do. The man in the pulpit was a secondary affair. The cause alone drew the people. This is all changed, and it is the man in the pulpit who draws the people, if they are drawn at all. President Hadley of Yale rightly says in his last annual report: "The ministry has been more radically affected by certain changes in modern life than has been the case with any other profession—the attitude of the public mind towards sermons has changed. A hundred years ago nearly everybody wanted to hear them. Whether they were good or not was a secondary question. Nowadays nobody really wants to hear a sermon unless it is good."

The preacher of unique personality, of earnest purpose, brilliant in thought and of inspiring eloquence, will always have an audience. Chicago can hardly find a building large enough to accommodate the crowds that flock every Sunday to hear Dr. Gunsaulus. It is not because his message is any more orthodox, or less orthodox; any more socialistic, or less socialistic; any more evolutionary, or any less so, than thousands of other sermons delivered to smaller audiences. It is the power of the speaker. A few years ago the busy men in the New York Exchange went one hour a day for several days in succession to hear Phillips Brooks preach the "plain gospel," as the papers reported. Now, it was not because he preached a gospel more plain, or less plain, than the ordinary preacher in our pulpits every Sunday. It was not the gospel alone, but rather the unique greatness of the man who delivered the message. Instead of asking the question, Why do so few people attend church? would it not be wiser to ask, Why do so many attend? This is the wonder.

Again, this is the age of literature—above everything else a reading age. Once the only religious instruction was received from the pulpit on Sunday. To-day there are tons of literature, religious, semi-religious, and otherwise. Many of the daily papers print in the Sunday editions sermons, some of them orthodox to the core. Such magazines as *The Outlook*, such weeklies as the *Christian Herald*, such books as "The Reign of Law," "Eben Holden," "The Crisis," and many others of like character with more religion in them than some sermons, furnish Sunday reading for thousands who, for various reasons, do not attend church services. Doubtless it would be far better for the world if these people would attend some place of public worship, but as they do not, we must console ourselves with the fact that they are not altogether without religious instruction.

In the third place, this is an age of works, rather than profession. There was a time when to be known as a Christian meant first of all the ability to "testify in meeting." Much was made of the saying of our Lord, "Who-soever shall confess me before men * * *." This saying was invariably interpreted to apply to lip service. Now it is believed to apply to the life, as shown in works as well as in faith. The real saint of this age is not the man who has attended a thousand camp-meetings, and testified in every one, but the man who does some service for humanity in His name. In our large cities many are engaged in some kind of philanthropic work on the Lord's day. Some distribute flowers to the sick; others take

literature to those in prison; others carry a word of cheer to the burdened and unfortunate; others take some little luxury to the needy; others take groups of the children of the poor to the beach, or to the country fields and hillsides. The absence of these people from church does not always mean a decline in religious service.

This is a transitory age. Men's thoughts are undergoing a great change; a change which has come about in the natural order of things. And with this change of religious thought there must come some change in the method of church work; just how this change will come perhaps no one knows at present. One thing is certain: the North star of faith still shines bright and clear. The only change is the adjustment of the spiritual compass to this star as man moves onward in the path of truth. This change has often been interpreted as a decline in religious life, when in reality it is the progress of life toward truth.

No, the church should not turn to the dead past. Christ is still in the future. The golden age is yet to come. The Kingdom of Heaven is ahead. The message of the preacher should be one of hope. The great commission is to go forward towards those heights on which shine the teachings of Christ; and the church can approach those heights only as she goes forward in the spirit of the two commandments, love to God and love to man.

Santa Barbara.

Is God Free?

By S. N. Freeland.

"There are many minds that find it difficult to see how God can answer any prayer." It was the remark of an eminent pastor of a New England church, made to a company of fellow-pastors in my hearing.

It is simply the old, old puzzle of foreknowledge and freedom applied in the religious sphere. This puzzle came to the first man that ever believed in an orderly arranged world, with a conscious Deity in charge of it, and felt within himself a power to will and act. If it is an arranged world, Somebody arranged it, and he must have "known the end from the beginning." How can I do anything that I choose to do when Somebody has foreseen all my actions, and therefore they are all certainly fixed?

I once knew one of these puzzled men, a business man, who had been so stirred by reading "Edwards on the Will" that he set himself to writing and publishing a book on the subject, satisfying himself that the riddle was answered by the conclusion that God does not know beforehand what I am going to do, but must learn it from my decision and action, and plan all his ways to meet and control my action in the spur of the moment, so to speak. But here we get another puzzle not less intricate than the first, for the certainty is the same whether God knows it or not. Men call this "fate" when they have no God to know and arrange things.

Now it is a remarkable thing that men do not trouble themselves about "fate and free will" in any sphere of action except in the religious sphere. The man who declares to you that he never prays because he is sure that no prayer can affect or effect anything, will never think of forbidding his child to ask him for what he wants. How can the child's asking affect any deed of the father's? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?" (Matt. vii: 11)

God does certainly have as much freedom as man, and that is all the answer needed to our puzzle.

The Progress of Events in China.

By Dr. A. P. Peck.

The situation in China is reported by telegraphic advices and special correspondence to the daily papers, so that those of the readers of *The Pacific* who have not become tired of the whole subject are informed with regard to such of the diplomatic negotiations as are allowed to leak out.

My promise to give information from time to time of the progress of events here need not include the permutations of this kaleidoscope. More edifying, I take it, would be a little insight into the social condition of the common people, from whom came last year the bands of Boxers, an old organization suddenly, by favor and encouragement from Peking, filled with a new life and purpose. There is ample evidence to show that the extraordinary spread of the society was due to this unexpected favor.

The natural history of such societies, of which there have been many in China, is usually one of repression. They are regarded by the officials with suspicion from the start; and when they attain any considerable numbers their meetings are prohibited. But the secret society habit is a passion with the Chinese. It affords an outlet for the social and gregarious instincts. There are no churches, no mutual improvement clubs, no lecture halls; the temples are not places of gathering; the social life is almost barren of those opportunities for association in which humanity delights. Think for a minute of the long list of clubs, societies, sodalities, fraternities, brotherhoods, orders, etc., with all imaginable objects, and using all the letters of the alphabet for their cabalistic signs, which could be made up in San Francisco alone, and one cannot but admit that human nature delights in these things, and the Chinese are very human.

When, therefore, the surprising thing happened, and they found that they could join this society and find favor with the powers that be, can we wonder at the glee with which large numbers rushed into the unexpected liberty? I am not saying that it was all as simple as this. Like all great social phenomena, there was a mixture of motives. The occult element introduced into it by the crafty leaders attracted many; they pretended by incantations to make them invulnerable to wounds; and, under hypnotic suggestion, many of the impressionable participants in the rites would go into convulsions, which were considered proof of spiritistic possession. The history of religious manias among ignorant minds will offer many parallels. I believe this to have been a large element in the spread of this pestilential business, but I do not think that there was any such deeply rooted hatred of the foreigner as would be indicated if that were taken as the sole motive for the fearful massacres of last year.

The phenomenal rise of the movement seems to have been as much a surprise to the Chinese as to us, and the absolute collapse, with punishment of some of the leaders, must be causing a good deal of thought among a people not much given to reflection.

The Roman Catholics, whose truculence has made them universally detested, have in their fierce reprisals been tenfold worse than before, and the persistence of large bands of armed robbers, whose members were Boxers last year, has brought sorrow to many a rich man who knows nothing about Christianity. On the whole, my impression is that the substantial men of the country, who have property to lose, are sorry that movement was carried so far; but facts will probably be of more interest than opinions, and while you would not care to have me fill columns with stories and their endless ramifications and details, which to us who know the people give much of the local coloring and significance, perhaps the latest

case with which I have to do may serve as an illustration.

In a small village ten miles away some of the younger and more irresponsible of the men, when the Boxer craze swept over the country last year, determined that they must have a camp. The richest man in the village was a rather mild and timid man, a good subject for imposition, and to him the Boxers said, "You must have a camp on your place." To refuse meant consequences probably far more unpleasant than to comply. I don't know that he wanted to refuse; there was a novelty and eclat about the thing which may have made it seem to him cheap at the price which he seemed likely to have to pay. And for the Boxers it was a fine thing to have a rich patron, for there was much of eating and drinking as well as drilling in that festive organization. The son of the rich man was made captain, and all was blithely ready for whatever business the Empress Dowager might have for them.

In that village we had one church member, a man of exemplary character. He staid quietly at home attending to his own business. Personally, I do not think he had an enemy in the village, but the Christian church was ordered by imperial edict to be exterminated, and one man in that Boxer camp developed a homicidal mania. He killed this good Christian man who had no fault but that he belonged to a sect which they had liberty to destroy. The murderer continued his career of crime, and it is now said that in the few months of the Boxer craze he killed eighteen persons.

The body of our church member had been secretly buried, and when I came and tried to gather the remains of the martyrs, no one would admit knowing where these were. The impressive funeral ceremonies over the remains of twenty-five martyrs, foreign and native, were held at Paotingfu, and some months passed without any further notice being taken by me of that village, when one day, of their own motion, a deputation came from there whose proposition was to pay us a sum of money and secure a promise that there should be no prosecution of the murder case. I told them that it was our principle not to demand or take money for the murder of Christians, the dealing with such cases being a matter entirely for the civil authorities, and as the former captain of the robber band was in the party, I sent my card to the district magistrate apprising him of the fact. He immediately sent men to arrest him, and with some dismay the rest of the deputation went home to do some thinking.

The first effect noticed was a stimulation of memory. It was found that some one could recollect where the remains of the murdered man were buried.

Before many days had passed, they were exhumed and placed in a good coffin and I had the satisfaction of taking a goodly number of our Christians from the city and holding the funeral service; all the expenses of which, at pavilions, music and feasts, the latter being an essential part of a Chinese funeral, were paid by the village. I was entertained on the place which last year was the Boxer headquarters, and the entire local population were of course interested spectators of what was going on. The best of feeling was exhibited all around, the family of the man in custody asked to be presented to me to plead for him, and we talked the matter over in a friendly way. I told them that we had no feeling of animosity, and they on their part denounced the real murderer, who decamped as soon as the arrest was made, as deserving of punishment, and promised as soon as he appeared again to tie him up themselves and deliver him to the authorities.

I told them that if proper guarantees could be given for future security, I would ask the magistrate to release the man in custody. The day was not marred by any evidence of sullen or resentful feeling, the equities of the case seemed to be recognized by all, and we parted on the best of terms with all appearance of a cordial respect for the representatives of the church. In a day or two they came again with a bond of security, signed by substantial men from five villages of the vicinity. This is a common Chinese custom, there is no money penalty, as with us when the courts bind a man over to keep the peace, but it is specified that in case of any future trouble these sureties are to be held responsible. It was made out in triplicate, and I sent one copy to the yamen with my card asking that the man be released on the strength of it. I keep one copy and the other is left with the parties of the first part; the man was released at once and they went home happy.

This might seem to be the end, but there was another stage. Again they came and said they thought as they had once offered to pay us some money, they could not feel that the case was properly finished until they had. I told them again and plainly that I could not take money which appeared to be given as compensation for murder, but, I said, we hope next year to begin rebuilding our ruined mission premises. I do not ask any money from you, but if you wish to make a donation to the church as an object that appears to you as worthy, I will be glad to receive it. They thought the matter over and reported that they would gladly donate one thousand tiao, \$250. In proof of their intention they came the next day with a cart bringing half the money. This I have placed as a special deposit in a bank here in the names of the bondsmen as trustees and when the whole amount is collected they will present it as their contribution.

My account is rather long and perhaps tedious, but it would be incomplete without mention of the interest shown by many of the men who were brought by their connection with this affair into closer relation with us than ever before, or, than in the ordinary course of events they would have been, showing their interest by wishing to know about the elements of our religion. It was a happy time for young Pastor Meng, nine of whose nearest relatives lie buried in the row of martyr graves here at Paotingfu, when there seemed to be indications that several of the community would be drawn toward the new light from their conviction of an essential truth in the religion they had been taught to despise.

One other little touch of the tragedies of life in this connection ought to be thrown in. On their return journey from their last visit here, the heavy country cart overturned and instantly killed the driver, an estimable young man of the village, and a bread-winner sorely needed in his family. It was a sorrowful return home and might easily have been taken by superstitious minds as the judgment of the gods on them for their dealings with the foreigner. As soon as possible I sent two of our deacons with a few pounds of cakes and a message of condolence to the village. The visit was received with great gratitude, and in their talking over the affair appeared what I cannot but believe a reflex influence or Christianity.

One who knows what the usual course of the Chinese would be under such circumstances would expect them to reason that as the party were upon the business of the young Boxer leader, and his family were rich and the dead man poor, the latter would demand the funeral expenses and perhaps a compensation beside. It would seem to them a logical carrying out of the principle of responsibility so interwoven in their social institutions,

but although the other family pressed an offer of help upon them, they protested that they would not accept. It will end, I suppose, in the help being accepted, but in a kindly spirit, not as the result of an acrimonious quarrel, and perhaps a lawsuit as might commonly be the case. There was further talk upon religion on this visit and one man went so far as to follow our men out of the village insisting that they should take his name to be put upon the list of probationers of the church. We desire to be especially cautious now with regard to those who enter the church, for their motives may be so mixed as not to be quite single-eyed, but I believe there is a work of grace going on there, and that out of all these mysterious providences there will come, not only the offer of money, but hearts; and the poor dismembered fragments, the mortal remains that we buried lying under the fine suit of clothes spread out over because it could not be put on them, will so plead for the Truth to which he gave the last supreme testimony, that there will by and by be others glad to "follow in his train."

The new status is bringing us into new points of contact, not only with the common people like ourselves, but the official class.

As I write these closing lines I have just come from a visit to the yamen of the Provincial Treasurer, ranking next in provincial matters to H. E. Li Hung Chang, and a close friend of his. I have met them both together in Peking, and a peculiar and beautiful friendship seems to exist between them; the stranger to those who know the crabbed old Viceroy and the almost loneliness of his life. I had a little business about some small indemnities for Christians with which I hesitated to bother him, but he took it readily and kindly and brought up another matter which I did not expect. I had made a contract with the magistrate of an outlying district to pay indemnity to our Christians who lost in his district; the whole claim was over 5,000 taels, but as he had plead that he could not raise so much, I had agreed to allow 3,000 of it to go into the general indemnity account in Peking, and had asked the Treasurer how that was to be managed. That was rather a hard proposition; at first he suggested that I write to the American Minister and ask him to put it in; then, after consideration he said: "Never mind, I will fix it for you," and to my surprise he gave me an order off-hand for the 3,000, so that this sum which I had expected to wait for until the general indemnity is paid—and when that will be I suppose the Lord knows, but certainly no one else does. I can disburse at once to those who are waiting to rebuild their homes. I happened also to meet there the two higher local officials, the Prefect and Sub-Prefect, all cordial and full of kind words for our Protestant Christians. All these men visit in a friendly way at my humble rooms here, and this cordiality is not only personally gratifying, for before these troubles we never met them in this way, but we are learning to understand each other better, and the Church is gaining a position commanding respect as a social force which it never had before.

The necessity of intruding on another page of manuscript tempts me to speak further of another proposition put forward by the Treasurer. He is a very intelligent, thoughtful man. He sees that Christianity is to become a social factor greater than before, and the relations of Christians to others has occupied much of his thought. He handed me for criticism a couple of pamphlets written by him on this topic. I had known of these before they were first made known some weeks ago in Peking. The motive is evidently a good one, but certain injunctions to Christians, such as to cease their pillaging and oppres-

sion of their neighbors, are distasteful to Protestants who knew that no such practices had prevailed, and they resented the implication; but the authorities took pains at once to send word to the Protestant missions in Peking not to be disturbed at this wording, for it did not mean them, but the Roman Catholics. This assurance was sent both by letter and by special officers sent to convey the message. The fact is, a great necessity was felt; the exactions of the Roman Catholics through the country must be stopped, if possible; but they did not care to single them out by name, which would have brought a hornet's nest about their heads; so the general term of "church members" was used and the Protestants privately assured: "Never mind, we do not mean you." We know how gleefully some newspaper correspondents would take up one side of the story and say, "This is what we said all the time; you are all tarred with the same stick."

Even the Chinese officials do not seem to understand why we should object to a mere inference, when all the people know, and they assure us that for us it does not mean anything. "It is the sick man who does the sweating" is the Chinese equivalent of our time-honored aphorism anent the "galled jade."

But I wish to mention another proposition which the Treasurer submitted for my opinion. He said, "You missionaries do not like to appear in lawsuits, and seldom do; but there are many cases in which the church is more or less involved, and I am thinking of asking you to name reliable men in each district whom you could trust to represent the affairs of the church." To these men, he said, I will give certificates which will enable them to enter the yamen at any time and consult with the official.

My readers should understand that by Chinese custom only persons of literary rank are entitled to this privilege. Said H. E. to me, "I do not care, for this purpose, whether these men have rank or not, so that they are good men; they shall have access to their magistrate which cannot be blocked by the underlings; the official will consult them whenever he needs to know anything about the church, and they shall have the privilege of standing in his presence, and not be obliged to kneel during an interview, as a person of the commonality has to do." This innovation will be of great help to the officials and church, in avoiding future misunderstandings, and will give the latter a dignity and standing as a social factor which it has not enjoyed. In many ways the future is full of promise. I have been told by several Chinese officials that there is certain to be a large popular movement toward the Protestant churches when the times become settled, and I think many of them would favor it as the least of those evils of innovation which they see are inevitable; and if people become Protestants, it will at least keep them from being anything worse.

Kindly permit, Mr. Editor, a word of greeting to the many among the readers of *The Pacific* whom I had the pleasure of knowing during my furlough in America last year, of which many pleasant memories remain.

A. P. Peck.

The Rev. Dr. Gladden was elected President of the American Missionary Association at its recent meeting in Chicago. Vice-Presidents were chosen as follows: Rev. Drs. McKenzie of Cambridge, Mass., Stimson of New York, Cooper of New Britain, Connecticut, William H. Strong of Detroit and President Hadley of Yale. An effort to limit the number of corresponding secretaries to one failed.

Who is the Worse Heretic?

Rev. J. E. Walker.

If we trace the word heretic back to its derivation we find that the fundamental thought is that of *choice*; and the heretic is a person who obstinately adheres to an opinion of his own choosing which were at variance with the truth, and hurtful to men. The Primitive Church was troubled with men of this stamp, who came into it secretly adhering to, or else relapsing into, the debased and debasing superstitions and vices of Pagandom. The term was not originally an opprobrious one, but became so through the odious character of those to whom it was applied. But in time it developed into a terrible epithet to hurl at a theological or religious opponent, and at last became the name under which the loyal followers of Christ were tortured on the rack and burned at the stake.

Under human laws many who thus suffered were *legally* obnoxious to the fate which they encountered, and some may have been rightly accused, according to the *letter* of the law with having betrayed the trusts and perverted the funds and endowments which came to them as men of authority in Church and State. When institutions deriving authority and income from the past attempt to progress, there can not but arise perplexing problems, in the settlement of which men actuated by high and holy motives may widely differ, and some of them greatly err in judgment; and errors of judgment lead to harm in the spiritual world as well as in the material world. In speaking of men, it is necessary to fairness that we honor their motives where these are good; but it is essential to the well being of mankind that the erroneous theory, if such it be, be subjected to keenest analysis and unsparing criticism in order that its logical outcome may be fully exposed. Logic sets forth to us the laws according to which the human mind works; and the logical outcome of a theory is the result which will in the end surely follow its propagation and acceptance. No matter how widely the result may differ from the wish and purpose of the man who originated the theory, the *logical* outcome is bound to be the ultimate outcome.

But when we speak of heretics it is but right that we should sometimes revert to the primitive meaning of this word, choice of and adhesion to opinions and practices which are at variance with the truth and hurtful to men. But it is of the latter, the practices, that I wish more especially to speak. It is no more true that bad theories lead to bad practices than that bad practices logically beget bad theories and intrench themselves in these. Some one has said: "Either your praying will kill your sinning, or your sinning will kill your praying." So, also, the good theory will drive out the bad practice, or the bad practice will drive out the good theory. Now, are not the current practices of the great body of the visible church inconsistent with the theory that Christ is our personal Redeemer and the New Testament is the truthful record of his words and deeds, and the authoritative exponent of his will and his teachings? The logical outcome of this theory is that faith in Christ and obedience to him is the supreme need of humanity. If a man accepts the New Testament as of unquestioned authority in regard to the relations of God, here and hereafter, and yet will give only a moiety of his time and money to the work of winning men to Christ, is he not the worse heretic? He knows that there are hundreds of millions of men, women and children fatuitously living lives after the flesh, which is death; lives full of selfishness, uncleanness and deceit, and in bondage to all sorts of debasing and enslaving superstitions; and he

professes to believe that faith in Christ can change all this. If then he does not devote the best of him and his to saving them, is he not the heretic of heretics? How much of the drift away from the New Testament as true history, which is following in the wake of "New Theology" and "Higher Criticism" through perversion of what is good and exaggeration of what is not good in these, is due to heretical practice, *i. e.*, a stubborn unwillingness to square our lives with the theories of the New Testament. It is true that some of those who have departed widely from the New Testament in their theology do have a deep interest in foreign missions; but is not this a heritage from the past rather than the fruit of their revised theology. To my mind the evidences in favor of an evolution of some sort are in a measure satisfactory; but the theory that sin, with all its degradation, filth and meanness, is the normal product of evolution, is a hideous theory, and a deadly one, too, the logical outcome of which is to leave men to perish in their sins.

Foo Chow, China, August 16, 1901.

The Penitent Thief. When He was Converted.

By W. A. Tenney.

Two criminals were crucified with Christ. All four of the evangelists mention this fact, but Luke gives the fullest and most connected account. Three persons under sentence of death were together led from Pilate's judgment hall to the place of execution. "And there were also two others, malefactors, led with him to be put to death." Luke 23:32.

All of the gospels state where the crucifixion occurred—the place of a skull—Golgotha, but Mark alone gives the time when the bodies were attached to the cross, and when Jesus died. "And it was the third hour, and they crucified him. And at the ninth hour Jesus cried, with a loud voice, and gave up the ghost." Mark 16:23-34-37. During the first three hours Jesus was taunted by representatives of the spectators. "They that passed by reviled him, wagging their heads." "Likewise also the chief priests mocking him, with the scribes and elders, said: 'He saved others; himself he cannot save.'" "And the rulers also with them derided him." "The soldiers also mocked him." Mat. 27:39-43. Luke 22:35-36. Mat. 27:44 says: "The thieves also, which were crucified with him, cast the same in his teeth." And Mark 15:32 says: "And they that were crucified with him reviled him." This appears as if both thieves participated in the general expression of reproach. Luke relates the incident with more precision and greater fullness. 23:39-41, "And one of the malefactors which were hanged railed on him, saying, 'If thou be Christ, save thyself and us.' But the others, answering, rebuked him, saying, 'Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man that done nothing amiss.'"

The traditional theory for harmonizing the seeming discrepancy presumes that both of the thieves at first joined in the upbraiding jeers, and later one relented and was converted and saved. But there is no statement connected with either account to warrant such a hypothesis. Neither can any legitimate inference be drawn from the context to justify that conclusion. Matthew, according to a common idiom, in a general way, used the plural for the singular. Luke is more specific and exact. Such variations are frequent, so that one passage qualifies or limits another. In Mat. 14:17 the plural is used: "We have here five loaves and two fishes," but in John 6:8 it is stated: "There is a lad here, which hath five loaves."

In the same passages Mat. has: "They say unto him," but John has "Andrew saith unto him," Mat. 26:8, "And when his disciples saw it, they had indignation." John 12:4 states the same thing: "Then saith one of his disciples, Judas Iscariot." Such examples are frequent. Matthew uses a general plural, while Luke and John restrict the same account to the singular.

Luke's account of the penitent thief is so plain and direct that no believer in the Bible narrative can doubt that he was truly converted, and was accepted and saved by Christ. Luke 23:41-43, "And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. 'And he said unto Jesus, 'Lord, remember me when thou comest into thy kingdom.' 'And Jesus said unto him: Verily, I say unto thee, to-day shalt thou be with me in paradise.'" In the case of opening the eyes of the blind at Jericho Matthew uses the plural: "They cried, Have mercy on us; Jesus touched their eyes, and they received sight." Luke, more specific, uses the singular: "He cried, saying: Jesus said unto him—he received sight."

Here is the essential confession of sin, the prayer of faith and assurance of present acceptance and life eternal. What is said about the reviling thief leaves no evidence whatever that he was saved. When was the penitent, confessing, believing, praying and accepted thief converted? Traditional expositors say during the first three hours he hung upon the cross; but in neither of the narratives is there the least evidence to that effect, either by statement or logical inference. The circumstantial evidence is all in a different line. The first mention made of these thieves was in connection with the leading out of Jesus from Pilate's judgment hall: "They were led with him to be put to death." Led whence? From the court where their sentence had been pronounced. All of the prisoners had been in the same place. Barabbas, a notorious outlaw, whom Pilate released instead of Jesus, was there. We must presume, therefore, that these other malefactors were there also. There the thief had the best opportunity to learn who Jesus was, what he claimed to be, and of his spotless innocence, and of the kingdom he came to establish. The truths which passed before Pilate's bar, as they are outlined in the 18th and 19th chapters of John, show where the thief learned the gospel of salvation. Pilate's decision after hearing all the Jews could say against Christ, declared his faultless character. "Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him." Here is an acquittal and a sentence to death.

The probabilities are that the thief had accepted Christ as his Savior before he reached the cross. His prayer was not that of an agonizing sinner, like the publican in the temple, but like Stephen in the triumphs of an assured faith. It was the other thief who reviled, and died in unbelief.

If the above solution of a difficult problem is correct, then there is not an instance given in the Bible where a sinner was converted in the last hour of life. Supreme peril awaits any such presumption.

The Rev. Dr. Thomas has resigned as pastor of the People's church of Chicago, and the Rev. Frank C. Crane has been called as his successor. As pastor emeritus, Dr. Thomas will receive a salary from the church for the rest of his life. He takes up soon the national work of establishing independent churches in theatres and opera houses. In this work he will be assisted by his wife.

The Sunday-School.

BY REV. F. B. PERKINS.

The Making of a Nation. (Ex. I: 1-14.)

Lesson VI. November 10, 1901.

1. The Gathering of the People.

From the junction of its two great affluents near the modern city of Khartoum, the river of Egypt pursues a solitary course of 1,500 miles, before separating into the streams which form the delta, discharging its waters thus, into the great inland ocean of the Mediterranean. So, in this history of redemption which we are tracing, the various separate lines of descent combine in the majestic form of the father of the faithful. Thence, along the single course of Abraham's family, the stream descends, until all are gathered in Goshen, where Egypt's shepherd king provided for them a refuge and held out the welcoming hand. And there for 70 years they lived the throve under the patronage of the Hebrew viceroy.

* * *

For how many of the sixty-two years which followed Joseph's death this state of things continued we do not know. But during that time the conditions of the nation materially changed. The Hyksos dynasty came to an end; Egypt was threatened by foes from the east; and the new dynasty found itself facing problems difficult to solve, which materially affected the interests of the Hebrews.

* * *

The whole history of that era, however, is summed up in these two particulars: (1) "Joseph died and all his brethren, and all that generation." Death, the constant factor in human life, passed upon them all. Their story ended as every story must end. They all died. One by one they dropped their engagements, whatever their seeming importance, closed their eyes upon all things earthly and familiar, and passed out alike from the activities and the knowledge of survivors. Joseph and his humblest relative were alike in this (cf. Gen. v:11; xii: 1, 2; xvii: 5; xxxv: 11, 12).

It is a reflection often pressed upon a thoughtful mind in any gathering of people. Soon and inevitably the same obliterating touch will remove all that is personal from sight or memory. There are no necessary men. The places made vacant by death are quickly filled, and the work of life and the varied pageant of life sweep on. The places which have known us know us no more. It was to keep this fact in mind that a coffin was made to hold a conspicuous place in Egyptian feasts. And indeed the thought is one most salutary in its effect upon life and conduct. The one essential interest is to act in view of the things unseen and eternal. All else is secondary.

But there is another phase of this same thought which some one has embedded in words like these, that God buries the workmen but continues his work. That is also a great truth. The lives of the men of that generation, of any generation, do not cease to be operative at death. Their names may be forgotten, but their influence for good or for ill continues to flow down the stream of time, and to affect the destinies of those of other times and foreign lands.

(2) The other statement in which the history of those 60 or 70 years is summed up is that the children of Israel "were fruitful and increased abundantly and multiplied and waxed exceeding mighty; and the land (i. e., the Goshen district) was filled with them." They sprang from a healthy stock, they lived much in the open air, were industrious, and comparatively virtuous, well nourished and free from the exposures of war, and withal

there was over them the sovereign purpose of God and his favoring providence.

That is the first act in the drama of the evolution of a chosen nation, out of a chosen family. From the first call of Abram to his pilgrim life to the close of this period was not far from 350 years. From the removal of Jacob's family to Egypt, perhaps 130 years. And all that time without haste and without rest God's eye had been upon those whom he was thus training to be the religious teachers of the world. And not one of all their experiences, whether outwardly prosperous or adverse, had come about save as tributary to this great redeeming purpose. "The Lamb, indeed was slain from the foundation of the world." What strength it imparts to the plan of salvation! What quietness to the trust we may repose in the God and Father of our Lord Jesus Christ!

* * *

It was under the last of the so-called shepherd kings that the events thus far noted transpired. The king "who knew not Joseph" belongs to another, and hostile dynasty which had during the interval driven out the Hyksos and seized control of the government. As a result the whole attitude of the ruling powers toward the Israelites had changed. This dynasty, as little as the last, was of native Egyptian stock. They may have been from the great Mesopotamian plain, like the Abrahamic family (cf. *Century Mag.*, May, 1887). If so, and Egyptian royalty had come to them by virtue of conquest, then it is easily seen how ignorant they would naturally be of its past history, how Joseph and his remarkable service might be to them only a tradition, its fact distorted, its sharp lines blurred by intervening years, if not purposely obscured by the selfish ambitions of the court officials intervening; how, indeed, all that would seem quite clear would be the presence of a large population of alien race, settled in the confines of the empire, in one of its most desirable sections, of different religion, of an occupation held in contempt by the rest of the people, and yet far exceeding them in prosperity and the comforts of life. It would not argue a mind of unusual insensibility to the finer passions of humanity if the Pharaoh of this second act of the drama enacting before our eyes—none other, it is generally conceded, than the great Rameses, the most illustrious of Egyptian kings—should have looked upon these Hebrews with scant favor, and sought for means to remove the peril with which their presence seemed to threaten his kingdom.

* * *

Biblical history is ordinary history read with the key in our hands. Not only the facts but the underlying and pervading principles are furnished us. It is valuable, therefore, not only in itself but as an illustration showing us how all world movements are to be interpreted and read.

In this story of the experiences of the children of Israel in Egypt we thus have God's thought as our master-key. We know that we are to judge of events in the light of his purpose to develop there a people who, both by what they were taught, and by their experiences, should be trained as teachers for the world. Lacking that key Pharaoh was obliged to stumble on, as any one must nowadays, through the tangled maze of human affairs, who has not learned to posit "God in history" as his fundamental fact, and to look at every step for indications of his controlling purpose.

"The wisdom of this world is foolishness with God." Rameses II was a great ruler after the manner of those days. He had large ideas and he carried them out in a princely style, as witness the works of art, the obelisks,

and temples, and cities, which must have made the Egypt of his day a marvel of grandeur and beauty. Even in their ruins they are the wonder and admiration of the world. It was not strange that in looking over the empire he should have seriously considered the case of that strange people, which had spread over Goshen, and was developing so much more rapidly, in numbers and wealth, than the rest of his domain; nor that he should have seen perils to his dynasty and to the nation in their phenomenal growth and accumulation of resources. Any modern statesman would have been forced to take note of such a state of things. It is just so that men of today are quick to see perils to business interests, in the coming in of foreign peoples to the country, in the invasion of trades by new classes of workers, in the development of new industrial interests, in the adoption of new tariffs or other business regulations.

Certainly those Hebrews must be taken account of, and it behooved Pharaoh to deal wisely in the matter. The trouble with him was that he had not fortified his position by bringing his plans into line with God's great principles of government. He did not see, what we so plainly perceive, that God had sent those people there, and for a specific purpose. His wisdom had not taken in this fundamental principle, that co-operation is vastly better than competition, peace a more profitable condition than war; that it shows far more practical wisdom to transform an enemy into a friend than to crush a foe. Indeed, it is questionable how far this may be regarded as an accepted doctrine of worldly wisdom today. Certainly a glance over the history of our own country, past and present, would seem to indicate that, at all events, the lesson has not been thoroughly learned; the so-called "Know Nothing" movement of half a century ago, which marked a widespread fear of Irish interference with our industrial and political affairs; the cries for hostile legislation against the introduction of European cheap labor; the jealousy of negro rivalry; the complaints of woman's competition in the field of masculine industries—all these, not to mention the opposition to Chinese and Japanese immigration and employment, with the restrictions which trades unionism would impose upon apprenticeship and industry, are illustrations, showing how much affinity still exists between the Pharaonic and the American conceptions of wisdom. It is indeed not a little amusing to note that precisely the same arguments which Pharaoh used to incite to action against the Israelites are now the argument of the advocates of Chinese exclusion. Such an utterance as that of our late noble President, in his address at Buffalo, to the effect that Americanism does not compel us to look with unfriendly suspicion on the progress of other nations—such an utterance shows the presence and power of a different, and far more Christian, principle of judgment and of action.

Rameses' notion of "dealing wisely" with the Israelites was to weaken and reduce them to helplessness, instead of directing their manifest ability and growing power into channels of helpfulness; of crushing them and destroying their manliness, rather than of so directing affairs as to place, between the rest of the nation and its foes, a numerous, strong and resourceful body of defenders.

* * *

So he went about to make them distressful; set them to the most exhausting of labors; put over them taskmasters with instructions to afflict them with burdens; in every way seeking to wear them out physically and morally, so reducing them to abject slavery that there should be no manly spirit nor power of injury left in them.

But, over and above all, we who trace God's hand in the movements of human affairs seem to hear the derisive laughter of the heavens. Pharaoh and his fellow-conspirators were fighting against God, little as they realized it. What, think they to defeat the execution of that promise, which had already come down through centuries of gradual fulfilment! Turn back, by their puny devices, the divine purpose to make of that people a great nation, through whom all the families of the earth should be blessed! Just as little as our modern wise men, by their restriction acts, can build another Chinese wall about our nation, or our industries, and expect it to be effective. Arrest in such a fashion the modern migration of nations which is setting toward these shores! Keep out those children of God whom he is sending from the Orient to be trained up under our Christian institutions! Better organize a broom brigade to sweep back the incoming waters of the Pacific from our shores. Legislate down the various forms of co-operative labor—trusts, trades unions and the like! Better recognize them all as genuine divine movements, looking to a higher civilization, and strive in a spirit of Christian co-operation to rid them of their defects and to develop their real strength, so making of them powers for righteousness and for the general prosperity.

* * *

If, instead of this, we should elect to go on in a spirit of antagonism—the now apparently conflicting interests seeking their own victory in the defeat of their rivals—then the ignominious failure of Pharaoh's scheme may be expected to overwhelm our modern wisdom.

He simply ministered to the more complete success of God's plans. The very measures taken to crush out the Hebrews in reality developed their powers. Their numbers increased, as is apt to be the case with the oppressed and down-trodden. Witness the Negroes of our own South. They gained needed powers of endurance, such as would be put to the test in the forthcoming journeyings in the wilderness; just as the Chinese have been for centuries trained to live under conditions which would be fatal to less seasoned stock. They acquired the various industrial arts, inventiveness and skill in the use of tools, and in the adjustment of circumstances to their needs.

While thus being trained, moreover, they were freed from military service and the destructive enginery of war; drawn together and compacted through a common suffering; detached from their Egyptian surroundings, and made ready to welcome their appointed leader out of bondage, when God's time for their deliverance had come.

* * *

How gloriously inspiring this history of Israel in Egypt becomes, when we have learned to see God's directing and molding hand in it all! He maketh even the wrath of war to praise him and the remainder of wrath he restrains. The experience of Jacob's descendant was no isolated event. It is a picture of universal providence. "He made known his ways—his ordinary ways—unto Moses—his acts, his customary characteristic ways of working—unto the children of Israel." And the record is for our instruction and admonition, too. So he is now directing human affairs. The same principles, under which the oppressed Israelites and the great Rameses were governed, are in force today, and their operation is equally certain and beneficent. The sighing of the prisoner and the groaning of the oppressed still reach his ear and move his heart. Nothing escapes his notice; and no act of service is ever forgotten. The God and Father

of our Lord Jesus Christ will never lose knowledge or thought of Joseph or of his humblest fellow-servant, and he who will confess the Lord before men shall be confessed, before the Heavenly Father and all the holy angels.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Our National Bondage. (Hab. i: 13-17; Amos vi: 1-6.)

Topic for November 10, 1901.

(A temperance meeting)

We ought not to be careless where God is not. God is not indifferent to anything which bears for good or ill upon the souls he loves. Every Christian ought to be large enough to feel for the nation as well as for the neighborhood; for the multitudes as well as the family. The nation is but the larger neighborhood. What aids or injures the country finally reaches you and me. It comes into your home and mine. There is no question of well-being in our day regarding which we have not some stand to take, some duty to perform. How sensitive is your conscience? How closely does it live to matters which some people think to be far away?

* * *

This temperance theme is placed only two weeks away from the thanksgiving topic. There is no little significance in that. One can always keep a better thanksgiving if he knows that he has performed all his own personal duty. It is small business for a man to make a loud stir over the gifts of God, when he has been specially negligent of his obligations to the Giver of all these blessings. The entire Old Testament presents a clear view of God's interest in the forces which affect the condition of the nation. The New Testament gives its attention to the individual in order to reach some of the evils not corrected in national movements. Today our thoughts are turned to the liquor question as a national evil. Among the young people there ought to be more earnest, sturdy, purposeful thought upon that topic. Some themes may be disposed of in an evening, but this one ought to be in our minds continuously. The man who strikes a good blow here is truly a patriot.

* * *

There are three forces in our nation, not to mention others, which are showing clearly their bondage to that power, which is in favor of, because enriched by, the traffic in alcoholic beverages. One of these is the press, especially the daily newspaper. Without delaying to note the marvelous growth and use of the daily paper which men are so eager to see in the morning and to peruse in the evening and to discuss all the way between, it is safe to say that no force in our nation has it so within its power to drive this destructive feature from our country. But the truth is, the daily newspaper is almost completely within the power of this very evil. It derives such financial revenue from this traffic, and is so fearful of its ability to injure its business, that the daily papers are very few which take any such aggressive position against this public scourge as they take against a score of other evils from which they fear much less. The newspapers have it in their power to rid the community of almost any evil against which they unitedly raise their cry. Just now the drink evil is safe from the exercise of this power.

* * *

Another element which is whipped about by this tyrant is the official personnel of our government, local

or national. Without overlooking the many excellent men who administer our public affairs, or undervaluing their service in many directions, the rum traffic has the hands of our officials so bound that very few of them are able to rise to the level either of their judgment or their conscience in dealing with this question. Whenever this evil appears for discussion or action before any branch of our government, municipal, State or national, the moral weakness of the debate and the cowardliness of action are often painful in the extreme. The debates remind one of the wood-worker's sign which read: "All sorts of twistings and turnings done here."

* * *

Nor is the church entirely free from this bondage. When comparing its unequalled place in the world, its source of strength, its high ideals, its commission and its Leader, it may well be questioned if it is, not more cowardly than the other two public forces in the community. Its prayers, its songs, its resolutions and its flags are all right. It stands towards the drink evil like a well-manned fort that fires its sunrise and sunset guns, makes regular bugle calls, drills its soldiers well within its fortifications, but still permits the enemy's fleet to sail in and out of the harbor it is supposed to protect. That fort ought either to blow that fleet out of the water or be destroyed in the attempt.

* * *

Apparently the Church is not up to that kind of a conflict. Its drums and fifes are in use. The harmless guns are fired with precision. Many are persuaded not to join the traitorous craft and now and then a sally is made. But the fleet, with its deadly purpose, its reeking vice, its loathsome poverty, its cargo of tears, its stores of crime and its ravages of disease and death, crowds the harbor and sails away to the prisons of eternity with captives taken in every corner of our land. Not until the Church of God rises to the determination to utterly destroy that fleet or be destroyed in the conflict will this bondage be broken and our nation be free. But for this we must have a more sturdy gospel preached and a more pronounced life practiced in all the matters of today. These fires must be kindled everywhere. Lift up your voice, and your example and your effort in every opportunity, by way of protest and encouragement, and the day of bondage will close the sooner.

"I Gave Them Myself"

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things, which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—*Life and Faith.*

Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck.
	819 Fifteenth street, Oakland.
Treasurer.....	Mrs. S. M. Dodge.
	1275 Sixth avenue, Oakland.
Home Secretary.....	Mrs. W. J. Wilcox.
	576 East Fourteenth street, Oakland.
Home Secretary.....	Mrs. R. E. Cole
	1367 Castro street, Oakland
Foreign Secretary.....	Mrs. C. W. Farnam
	Fruitvale.
Branch Secretary.....	Mrs. H. E. Jewett
	2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....	Miss Alice M. Flint
	60 Santa Clara avenue, Oakland.

Washington Branch—Tenth Annual Report.

The tenth Birthday Anniversary is entitled to be an occasion of magnitude; and as a feature of the celebration, we have arranged the Branch in a line of procession, and kindly ask that you review it as it passes along.

Heading this bright throng comes Mrs. Davie, the faithful Superintendent, with her Little and Advanced Light-Bearers. How beautiful these children from Christian homes, with their proudly-waving banners! Here is a little tot carrying a bag that seems very heavy—made the heavier by the contribution of a good friend of the children, close to Mrs. Davie, to encourage them with their gifts. The bag is labelled, "Enough to keep four little children of India in the Mission School for a year, and teach them of Christ." Ah, blessed young lives, ministering so early to those less fortunate in other lands!

Closely following are the Sunday-schools, with their birthday offerings. There are four schools in line this year; and one of them that provides two India scholarships is talking of the great event that Missionary Sunday is in their school, when letters from Miss Mary Perkins are read, as also those from two pupils in her Mission school whom they have adopted. What joy to mark each succeeding year by efforts to uplift souls!

There are the Christian Endeavorers; and in goodly numbers once more, bearing generous offerings for Miss Denton of Japan and Miss Wilson of Micronesia, in whose labors they share.

Next come the Seniors; their step is not as uniform as last year; some have fallen behind; others have apparently dropped out by the way; but the vigor of those best equipped gives assurance that the cause will not suffer. Port Angeles, with Mrs. Brewster at the front, heads the column. Plainly on their banner is inscribed, "Forward Movement." Edgewater and the University Society of Seattle both press on, conscious of enlarged service; and this is Seattle Taylor, led by its admirable Treasurer and Collector, the good wife of Superintendent Green, her face all aglow—and what wonder! for Taylor has this year surpassed all former record. And here is a new Society—the Pilgrim of Seattle—bringing its first offering, with large promise of future usefulness. Next come the two dear Anacortes ladies, who for years have constituted a missionary organization. Since their environment precludes increased membership they have accomplished an advance through enlarged gifts.

East Tacoma, which has hitherto co-operated with the Branch through a consolidated Church Society, now carries a real missionary banner, and celebrates its new departure with increased offerings. Close in line is the Sylvan Society, always abundant in good work; it has this year set a most praiseworthy example through a Christmas offering; which added to its regular pledge amounts to a very generous contribution.

Here come the Eastern Washington Section, with twenty per cent advance in its offerings, so far as reported. Pleasant Prairie, with her special effort to keep in touch with progress, is not to be overlooked, and just following are those three wonderful Spokane Societies. What a joy it is to see the one that has barely been kept in line for the past two years—through the power of one Christian woman—now reorganized and flourishing, with generous gifts for the Treasury, besides being a tower of strength to the Endeavor Society.

As another of these Societies comes in view let us listen, for one of its officers is saying, "We feel that our Society has never been so prosperous, nor money so freely given for its work as this year. Our thank-offering reveled in gifts, and was besides a very bright and inspiring meeting. The Society is growing and the list of honorary members (mostly gentlemen) a source of strength to us." The other Spokane Society, which really stands first, has nearly doubled its offerings in the last two years.

But one says, "How strange that Tacoma First, the largest giver, was not designated as the procession moved along; not yet Walla Walla, the next largest in gifts; nor again Colfax. Yes, these are strong and reliable societies, always meeting their pledge, but they do not chance to be in the forward movement the present year, though two of them merited the honor last year.

Very tender is our regard for the Societies falling behind, and strong is our confidence that another year will find them at the front.

As the beloved President and associate officers close the line, much gratitude is expressed that the literature editorship, made vacant by the resignation of Mrs. Ellis, has again been taken up by Mrs. Rockwell.

Great appreciation is evidenced of the visit of Miss Margaret Evans, with her gracious and graceful presence and stimulating words.

The Secretary and Treasurer speak in unstinted praise of those Societies, so reasonable in sending their gifts to the Treasury that no room was left for anxiety on the part of these officers; and they kindly request that other Societies go and do likewise.

But the question is passed along, "Have we met our pledge?" Yes, sisters, one and all, through the kindness of our Heavenly Father, we have cancelled our obligations to the Board and should be stimulated to larger service in the Master's cause for the future, while we offer a silent prayer for Mrs. Dorward and the Zulu Mission, Africa, Miss Denton and the Doshisha of Japan, Miss Wilson of Micronesia, Miss Perkins and her school in the Madura Mission, India, the Brousa Boarding School, Turkey, and for the success of the supply service to Micronesia, in which we have been privileged to have small share.

Although the year has been one of advance in our work, our inspiring cry should be, "Forward," for there is much more land yet to be possessed, and to the "Macedonian cry" each one of his workers should respond—

"I ask no heaven till earth be Thine;
No glory crown while work of mine
Remaineth here. When earth shall shine
Among the stars,
Her sins cast out, her captives free,
Her voice of music unto Thee,
For crown, more work give Thou to me,
Lord, here I am."

Ellen M. Knight, Sec'y.

Tacoma, August 30, 1901.

The Woman's Board of the Pacific Islands

M. L. S.

The Woman's Board of Missions for the Pacific Islands has entered upon its fourth decade of work. Organized but thirty years after the Woman's Board of Boston, its first aim being the support of "our" missionary in Micronesia, who should establish a girls' school there, it waited ten years for the accomplishment of this purpose; but while it waited it worked.

Auxiliary societies were formed among the foreign ladies on three other islands of the Hawaiian group; also the Gleaners, a band of foreign girls in Honolulu, and the Sima Kokua among the native girls; Bible readers' work was organized among the Hawaiians, and readers supported; money and clothing given the lepers on Molokai; island schools assisted, and for a time one in Japan; aid was given colporteur and evangelistic work, and yearly appropriations made to the South Sea missionaries.

The second decade saw the beginning and the end of the cherished original plan. The "own" missionary, the longed and looked for, came for the greeting and good-bye, and went her way to help make "the brightest spot of the islands" on far-away Ponape, where heathen girls grew to Christian womanhood. For eight years she was supported by this Board, remaining through the troublous times when Spain held sway, the only white lady there; then she returned for needed rest, and during her absence the school was broken up.

Meantime, city missionary work in Honolulu was taken up by the Board. A daughter of an early mission home was appointed to a work which she has carried on for sixteen years, a work too diversified to be fully estimated, and so successful that men, women and children of various races rise up and call her blessed.

In 1890 the president, after pleading for workers for Micronesia, said: "And here in Hawaii the needs of Woman's work are so great that if we were to spend all our energies, time and means, we could not meet them all." This has been the special work of the last decade. The heathen nations have crowded our islands; they are at our doors and serve in our homes. An account of the beginning and growth of work among any one of these nationalities would fill a volume. The Board rejoices to have aided in its advancement.

After contributing to different forms of work among the Chinese, it has established a department of house-to-house visitation, in care of a young lady who has learned the language for this purpose, and gives all her strength to the work.

Help toward the kindergarten and the boarding school building, with a constant Bible reader, constitute the contribution of the Woman's Board toward the leaven which various workers are hiding in the Japanese meal—the sixty thousand non-Christian souls.

The seed-thought of the Portuguese work was sown by a sister who has not lived to see its growth, which in various hands has developed into chapel, kindergarten, primary school, sewing school, benevolent society and branch Sabbath-schools; so the work goes on, and where the Board's influence ends it knows not, nor where it enters into another's labors.

A call to aid Armenian orphans, from Mrs. Dr. Shepherd, a one-time Honolulu girl, brought an immediate response of six hundred dollars, and donations continue.

Funds have been given in aid of the child-widows of India; and when the suffering missionaries were returning from the Boxer uprising in China, a committee was

appointed to receive them and aid them on their way.

A new auxiliary society was formed among the girls of the Kamehameha school, who support one of their own number as a missionary in Micronesia. Thus the varied work goes forward.

The papers read at the monthly meetings have often been the outpouring of a strong conviction of deep-seated need, and it is interesting to note how large a ratio of the institutions for the betterment of the city have come first before this Board, and been helped to completion by some of its members.

During these thirty years three presidents and three recording secretaries have served the organization, and one treasurer alone has received and disbursed its almost \$30,000.

Honolulu, October 11th.

Church News.

Northern California.

San Francisco, Third.—Sunday morning the pastor preached on foreign missions. In the evening he spoke to a crowded house on "The Price of Success," the second in a series of "Plain Talks to Practical Men."

Etna.—In response to initial effort of pastor and people our home missionary offering was nearly double that of last year. The social committee of the church has arranged a series of monthly socials for the winter. The first one was held at the parsonage, and was a success in every way. We feel encouraged, but need your prayers for a deepening of spiritual power and interest.

Oakland, Pilgrim.—The pulpit was occupied Sunday morning by the Rev. Dr. Vankirk, Dean of the Berkeley Bible School. In the evening Mr. F. F. Goodsell, Secretary of the Y. M. C. A. in the State University, Mr. Service, the President of the Association, and Miss Armstrong, Secretary of the Y. W. C. A., told of the Christian work carried on among the University students by these agencies.

Rio Vista.—The Rio Vista church secured \$312 by a festival, which will go toward repairing the church, or as a nucleus for a new church. Rev. B. M. Palmer of Benicia has happily illustrated the fellowship of the churches by conducting special meetings with the pastor for eight days, October 20th-27th, preaching very acceptably, visiting systematically, and otherwise making himself very useful. The church has been helped, and some have resolved to begin the Christian life.

Southern California.

Villa Park.—Rev. Francis Lawson is supplying the church at Villa Park in place of Rev. Wm. Sloan, who is at Gallup, Arizona.

Los Angeles, First.—Rev. Wm. Horace Day is giving a series of Sunday evening lectures at the First church, Los Angeles, on "The Origin of Our Bible." The stereopticon makes vivid the able presentations and large audiences are deeply interested.

Los Angeles, Bethlehem.—A children's chorus class has been formed, free to all the children of the neighborhood. Last Sunday morning Miss Armstrong, a returned missionary, attired as a woman from India, addressed the congregation. Her subject was, "One Day in a City of Hindostan."

Santa Ana.—This church maintains a Spanish Sunday-school. Pastor Cooper speaks to the children and

others who come in the Spanish tongue. He has about ten members of Spanish descent in his church. Not long since he officiated in Spanish at the first Protestant funeral among Spanish-speaking people in that place.

Los Angeles, Plymouth.—"The Plymouth League" (a new club composed of gentlemen) gave their first reception, Friday evening, October 18th. More than two hundred were present and the guests were delightfully entertained. Church attendance is still increasing and every branch of church work is showing new life and interest.

Perris.—A chorus choir has been organized, under the direction of Mrs. J. M. France, for the evening service. Last Sunday evening the pastor, G. F. Mathes, delivered the second sermon of the series on "The Antitheses of Character" before a crowded house. This church does not find the Sunday-evening service a difficult problem. Work in all departments is progressing nicely.

Los Angeles, East.—Increased attention is given in this church to Bible study. Pastor Dorland preached on this subject Sunday evening, October 20th. An evening meeting is appointed for the study of the Sabbath lesson, not only by teachers, but by all who will come. Another evening of the week is devoted to a men's meeting for prayer and Christian effort, irrespective of denomination.

Etiwanda.—Rev. A. W. Thompson, pastor, has secured pledges on his field to the amount of \$500 toward a church building, and now applies for pledges to non-resident property owners. Rev. F. J. Culner went with him last week to San Bernardino for this purpose. The church has been maintained thus far without a house of worship, but the time has come for it to establish itself in a church home.

Los Angeles, Olivet.—To exemplify a practical Christianity a cooking school has been started in addition to the sewing school for girls, which has been for some time in operation. The children are delighted with the plan. Scientific addresses are to be given in connection with this department. A room on the second floor of the church has been fitted up for it with gas-stove and cooking utensils. It is large enough for a class of seventy. It is proposed soon to organize a Sloyd class for boys. Olivet is thus enlarging its work, and has one of the best equipped plants for this purpose to be found in the city.

Los Angeles, Central Avenue.—October 27th occurred the third anniversary of the pastorate of Rev. N. L. Rowell, D.D. In the morning and evening, Rev. H. C. Waddell, President of the Pentecostal Prayer Union, spoke effectively on topics appropriate to the occasion. Superintendent Maile spoke on "Conditions of Church Life," and at the close of his remarks announced for the Trustees of the church that an addition to the pastor's salary is determined. So prosperous is the work of this pastor and church that a new house of worship is a most urgent necessity. Plans are adopted and soon as funds are secured the work of building will commence.

Sherman.—The church held its third annual meeting October 26th. The reports from all the societies were very encouraging. Attendance at all the services has increased. The church has doubled its membership the past year, and there is manifest a beautiful spirit of harmony and willingness to work. More money has been raised for the pastor than ever before. The Ladies' Aid has been doing a good work and has raised \$110, of which \$40 were for the pastor and \$30 for church repairs. The Ladies' Society has also raised an organ fund of \$75.

The Christian Endeavor has shown its loyalty to the church by helping to raise the pastor's salary. The Sunday-school has been very prosperous. The Sunday-school has furnished chairs and hymn-books for the congregation. These things, with God's help, we have done, and we have not left the benevolences of the church undone. Home and Foreign Missions, Sunday-school and Publishing Society, Church Building, etc., have been remembered, and as we view the past we "thank God and take courage."

Oregon.

The church at Astoria is prospering under the pastorate of Rev. F. E. Dell.

Rev. S. A. Arnold of Grinnell, Iowa, has accepted a call to the church at Clackamas.

The Mississippi Avenue church of Portland is much encouraged by increased attendance at the prayer-meeting.

Rev. W. C. Kantner of Salem has received a call to the Hassalo Street Congregational church, Portland. It is not known at this date whether he will accept. The church in Salem will try to retain him.

The church at Willsburg, with only a few resident members at present, raised \$70 last year for Missions, all by distributing missionary boxes in the Sunday-school and among the families of the neighborhood.

Rev. Dr. Ackerman of the First church, Portland, who has been absent in the East attending the National Council and the American Board meeting, is expected home this week. Rev. S. M. Freeland has been supplying the First church most acceptably in his absence.

A good word is being done by the Y. P. S. C. E. of Oswego. Deacon O. Eaton, a veteran of the Civil War, is greatly beloved by the young people, who count him one of themselves, because of his genial, youthful disposition; and his influence as an exemplary Christian is very marked. Faith and the love of God have kept his heart young.

Captain John E. Agar.

Bethany church in this city has sustained a notable loss in the death of Captain John E. Agar, a noble-hearted man. He entered into rest on Monday, October 28th, aged seventy-seven years. Most of his life has been spent in this State, he having arrived in 1850. He was for many years the manager of Langton & Co.'s Express and Banking House, having headquarters at Downieville, Sierra county. No man was better known or more respected and trusted in all that region than he. Great sums were committed to his safe conduct, and never did a loss occur. He was afterwards in a highly responsible position in the office of Wells, Fargo & Co., in this city, and when Mr. A. B. Forbes retired from that office to become manager for this coast of the affairs of the Mutual Insurance Company of New York, he desired that Capt. Agar should accompany him. He remained here till failing health obliged him to retire from business.

When Bethany church was organized in 1873, Capt. Agar was made president of its Board of Trustees, and though he never united with this church, he was one of its firmest friends and most generous supporters. He passed through a simple but delightful experience several years ago, which brought him a deep sense of the power of Christ to forgive sin, and since then has evinced delight in the public worship of God and the fellowship of the mid-week meeting. He was a good man and a true—a

man of great, of even excessive energy, sparing not himself and finding his greatest pleasure in bringing things to pass, for which he had consented to be responsible. Perhaps the sorest trial of his life, next to his domestic afflictions, was the enforced quietude of his later years. From this and all else he has now entered into rest.

His only son is Deacon James E. Agar of the First Congregational church in Alameda. W. C. P.

Notes and Personals.

The pipe organ for the Pomona church will be completed about the 1st of March.

The date on the label on your paper indicates that your subscription is paid to that time.

The pipe organ for Pilgrim church, Oakland, will be in the church and ready for use by the holidays.

The church at Long Beach has been considering plans for a new building to cost about \$5,000.

Next Monday Mr. R. H. Chamberlain of Oakland will read a paper at the San Francisco Ministers' Meeting on "The Layman's Bible."

The membership of the First church of Los Angeles is 929. At the recent annual meeting it was voted to add \$400 to the joint salary of the two pastors.

Rev. H. H. Wikoff has returned from an extended trip in Oregon, Washington, Idaho, Montana and Utah, in the interests of the Church Building Society.

The Rev. Walter Frear has returned from the East, after attendance at the meetings of the American Board, the National Council, and the Yale Bi-Centennial.

The Rev. R. C. Brooks, pastor of Pilgrim church, Oakland, preached to the students at Stanford last Sunday in the University chapel. In the evening Mr. Brooks preached in our church at Palo Alto.

The Redlands Citrograph notes the call extended to the Rev. L. P. Hitchcock and says: "We feel like congratulating Alameda on the selection." And the Review of the same place says: "During his stay in this place Mr. Hitchcock has endeared himself to all with whom he has been associated."

The Plymouth Herald, Seattle, says: "Rev. H. W. Houlding's address last Sunday morning touched all hearts. Quite a sum of money was given him by different individuals at the close of the service and on Monday. The large C. E. meeting Monday evening was a fitting farewell to the courageous missionaries."

The Fourth church of Oakland has voted to move from its present location, and a council has been called to advise as to a new location. This will convene Friday of this week. The building now in use can be sold, and the amount thus realized can be considerably added to for the erection of a new and more suitable edifice in a more desirable location.

Rev. George H. DeKay, pastor at Lodi and Lockeford, writes concerning the Home Missionary number of The Pacific: "It is the best bit of home missionary literature I have had hold of for a long time." And he asks for copies for distribution among his people in order "to encourage intelligent giving," and also to bring The Pacific to the attention of those who do not receive it.

The editor was at Park church, Berkeley, Sunday morning and secured three new subscriptions. A splendid work is being done in this field. Mr. Scudder preaches to congregations double the size they were six months

ago, and the Sunday-school taxes the capacity of the building. The C. E. Society has furnished handsomely a small room for the use of Mr. L. S. Rodgers, who is the State President and a member of Park church.

The Rev. Dr. W. D. Williams, formerly pastor of the Congregational church of Tulare, visited in that place a few days ago. Mr. Williams' last Congregational pastorate was with Plymouth church, San Francisco. Since his departure from this city he has been in the Episcopal ministry. He is now located at Little Rock, Arkansas, where he is the assistant of the bishop of that diocese. Mrs. Williams and daughter are at present in Connecticut, and the son is studying for the Episcopal ministry.

Rev. F. W. Reid writes as follows from Paso Robles: "An appreciative article in *The Pacific* a few weeks ago regarding the work of the Rev. F. J. Culver in a Pasadena church, recalls an almost forgotten chapter in the history of the Paso Robles church. We have a most desirable location for our new church upon a corner lot facing the hotel property, and worth fully \$1,200, because when it was to be sold some years ago for \$300 to pay taxes, Mr. Culver borrowed the money on his own personal security and took immediate advantage of a bargain that would otherwise have been lost."

Last week the pastor at Santa Cruz sent out to railroad men a card bearing the picture of a moving train and these words: "Many times my life has been in your keeping. My pleasure has often been enhanced by your faithfulness. Over and over again, engagements of great importance have been kept because you were faithfully at your post of duty. I am sure the traveling public too often neglect to recognize, as they should, their great obligation to the 'Railroad Man.' For these, and many other reasons, I most cordially invite you, with your family, or a friend, to be present, next Sunday evening the 27th inst., at 7:30 o'clock, at the Congregational church, to hear my address on 'The Railroad Man, A Public Benefactor.'" And of course it was a safe train the invited men rode on that night—the gospel train. Its destination is the haven of rest in the eternal city of Him who said: "Come * * * and I will give you rest."

Bethany church, in this city, observed "Seminary Sunday" last Sunday. Most of our readers may not know what "Seminary Sunday" is. Twenty years ago, at the first meeting of the General Association after the completion of the effort for \$100,000, which put our Seminary out of debt and restored its endowments, and set it thus upon a sound financial foundation, it was unanimously and quite enthusiastically voted to recommend to all our churches to observe the fourth Sunday of October in each year as "Seminary Sunday"; and on that day consider some phase of the great theme of Christian Education, offer special prayer for educational institutions, especially for our Seminary, and make an annual offering in its aid. We fear that Bethany church is the only one in the State that now remembers and observes this recommendation; but its experience in so doing justifies the wisdom of the Association in making it. Dr. Pond's topic was "Christian Education, from the View-Point of Bible Study." The offering was sufficient to meet the pledge of the church made twenty-one years ago and kept, year by year, till now.

The Northwestern Association meets with Pilgrim church, Seattle, November 5th and 6th. Rev. J. K. McLean, D.D., of Pacific Seminary is to preach the sermon and give an address on the ministry from the standpoint of experience. The Tacoma Association has been invited to join with the Northwestern for this week.

An Honored Veteran Missionary.

On Sunday, October 6th, Rev. Samuel and Mrs. Greene were permitted to enjoy their fortieth wedding anniversary, at their own home, 515 Bell street, Seattle, Washington, with their children and grandchildren, and also at their church—the Taylor Congregational—with whose entire history they have been most intimately and helpfully connected.

It is very unusual for Brother Greene to be at home on a Sunday, but this anniversary occasion must needs be an exception, and the joy of the occasion was heightened by the privilege of administering the ordinance of baptism to his only grandson, Sherman Adams Camp. He also gave the hand of fellowship to his pastor, who was welcomed to membership of the Taylor church on that occasion, together with seven others.

It was fitting that Mr. Greene should occupy the pulpit in the evening, which he did at the invitation of the pastor, Rev. L. L. Woods. He preached richly on feeding the world with truth, from the text, "Give ye them to eat."

At the end of the closing hymn the pastor, instead of pronouncing the benediction, asked the congregation to be seated, and asked Mr. Greene to remain standing. He then invited Mrs. Greene to kindly oblige the congregation by coming to the pulpit platform and standing beside her husband that they might see how she and her companion looked on that day, forty years gone. She came a little timidly at first, being taken by surprise, but showed that she was not afraid to stand by the man she had walked with for forty years.

The pastor then presented them in behalf of the church, with a large and beautiful parlor stand lamp—a possession they had been overheard to wish for when they could conveniently get to it.

Though surprised, Mr. Greene was not so off-guard that he could not thank the donors in appreciative and well-chosen words.

Brother Greene has long been connected with the Master's work in Washington. In his youth he had prompting to the ministry for the Word, but through a railroad accident to his father, when the latter was connected with the secretaryship of the American Board, he was deflected from his course of study by convictions of duty at home.

In the early seventies of the last century he was living in Chicago, and, being sent as a delegate to Beloit, Wis., to attend the ordination of Drs. Arthur Smith and Henry Porter, of foreign missionary fame, his missionary promptings were strengthened and resulted in his coming to Puget Sound, in 1874, to work for the Lord. He served the church at Houghton, now Kirkland, across Lake Washington from Seattle, eight years, being licensed to preach in 1877, and three years later, in 1880, he was ordained.

In 1887 he was appointed superintendent of the Sunday-school missionary work of the Congregational Sunday-school and Publishing Society, his field being the State of Washington, and, later, including Northern Idaho and Alaska.

The six Congregational churches which Brother Greene found when he first came to the territory of Washington expanded to seventy-five in fifteen years. Of the ninety Congregational churches in Washington in 1897, sixty of them were the outgrowth of Sunday-schools planted, or assisted, by the efforts of Mr. Greene. Since then the number of Sunday-schools that have expanded into Congregational churches has increased to seventy-five.

Surely, here are seeds from which "tall oaks" will

grow for many years to come, bearing increasing evidence of the efficiency of the Congregational Sunday-school and Publishing Society. And in this far-reaching work, perhaps no man has ever come to the great empire known as the State of Washington, or ever will come, whose fashioning hand will be more potent for good, throughout this great field, than that of this pioneer missionary, whose eye is yet undimmed and whose bow still abides in strength. All honor to him and to his worthy coadjutors. *W.*

A Sister's Influence.

Some years ago, as I sat on the piazza of a summer hotel, I noticed among the crowd a party of young people, two or three pretty girls, and as many bright young men, all "waiting for the mail."

"Oh, dear," said the prettiest of the girls, impatiently, "why don't they hurry? Are you expecting a letter, Mr. Allison?" and she turned to a tall youth standing near.

He smiled. "I'll get one, surely," he said. "It's my day. Just this particular letter always comes. Nell is awfully good; she's my sister, you know, and no fellow ever had a better one."

The pretty girl laughed, saying, as he received his letter, "Harry would think he was blessed if I wrote once a year."

Gradually the others drifted away, but Frank Allison kept his place, scanning eagerly the closely-written sheets, now and again laughing quietly. Finally, he slipped the letter into his pocket, and, rising, saw me.

"Good morning, Miss Williams," he said, cordially, for he always had a pleasant word for us older people as well as for the young ladies.

"Good news?" I questioned, smiling.

"My sister's letters always bring good news," he answered. "She writes such jolly letters."

And, unfolding this one, he read me scraps of it—bright nothings, with here and there a little sentence full of sisterly love and earnestness. There was a steady light in his eyes, as, half apologizing for "boring" me, he looked up and said quietly: "Miss Williams, if ever I make anything of a man, it will be Sister Nell's doing."

And, as I looked at him, I felt strongly what a mighty power "Sister Nell" held in her hands—just a woman's hands, like yours, dear girls, and perhaps no stronger or better; but it made me wonder how many girls stop to consider how they are using their influence over these boys, growing so fast toward manhood, unworthy or noble, as the sisters choose.

There is but one way, dear girls; begin at once, while they are still the little boys of the home-circle, ready to come to "sister" with anything. Let them feel that you love them. These great, honest boy-hearts are both tender and loyal, and if you stand by these lads now, while they are neither boys nor men, while they are awkward and heedless, they will remember it when they become the courteous, polished gentlemen you desire to see them. Do not snub them. Nothing hurts a loving boy-soul more than a snub, and nothing more effectually closes the boy-heart than thoughtless ridicule.

Have patience, girls—that gentle patience whose perfect work will surely win the smile of the Master, who grants to all who do the Father's will that we should be his "sister," and for the sake of the great Elder Brother, who dignified with his divine touch these earthly relationships, shall we not be more tender, more patient, more loving with these sensitive, great-hearted lads who call us "sister," and remember the wise man who said, "Shall the woman who guards not a brother be lightly trusted with husband or son?"—Selected.

Harmful Criticism.

We have read but few perfectly fair criticisms of the orthodox views of the Bible. The general criticism on the Bible circulated by the average ministerial higher critic is a gross exaggeration of what the Church really teaches with respect to the inspiration of the Bible. They talk glibly about literal "fire and brimstone," stilted, impossible characters, absolute, verbal inspiration, just as if the orthodox element in the Church was teaching, or ever had taught, such doctrines. When confronted with the facts they take refuge in the statement that they heard some minister, not long since, utter these very sentiments. Do the standard books teach such things? Let the inquirer consult Mr. Wesley, Mr. Watson, Smith's Dictionary of the Bible, Schaff-Herzog, McClintock and Strong, Taylor-Lewis, Pope's Theology, Harmon's Introduction, Wescott's Introduction, and he will find that much that is being loosely attributed to the Church is not and never has been accepted nor adopted by the sober reflecting scholarship of the Church. One-half the criticism on the orthodox views of the inspiration of the Bible is based upon fictitious assumptions as to what the churches teach. There are critics and critics. We don't mind to have the Church criticised for what it does believe, but we submit that it is hardly fair to hold the Church responsible for opinions and doctrines it has never maintained. This is an old trick of the devil. He distorts the truth and makes it hideous and seeks by this means to invalidate it. We should like to say to a whole lot of superficial higher, lower and medium critics that the standards of Methodism have not been lowered and that they are in no danger of any change. Methodism affirms with unshaken emphasis her intelligent faith in the Word of God.—Cal. Chris. Advocate.

John V. Farwell's Start.

"Strange as it may seem, I got on the track to business success through being discharged," says Mr. Farwell in the "Saturday Evening Post." "I came to Chicago in 1845 with less than four hundred dollars in my pockets. My resources consisted of an iron constitution, a fairly good education, and a strong religious belief. I at once set out earnestly to seek employment, and finally secured a position in the city clerk's office. By virtue of the position I was soon assigned to make reports of the meetings of the city council, securing for this work extra pay to the amount of two dollars the meeting. Soon, however, I ran across a snag that caused me to meet with shipwreck. In my office reports of the council proceedings I narrated things exactly as they occurred, and this did not please certain aldermen. Although I received more than an inkling of this, I continued to make accurate reports, and the first thing I knew I was discharged from the employ of the city."

"The blow was a severe one, as work was hard to find; and I was, for a time, deeply discouraged, but, with the elasticity of youth, I quickly rallied and soon found a position as book-keeper for a drygoods firm. It was in this place that I determined to become a merchant, and although my salary was very small, the work gave me an insight into the drygoods business. After a time I was offered a position in another house at the magnificent salary of \$600 the year, which enabled me to save a great deal of money. Within five years of my arrival in Chicago I was made a partner in the firm. Ten years later two young men, whose names are now generally familiar, were admitted to the firm. These men were Marshall Field and Levi Z. Leiter, and I do not go beyond the truth in claiming to have given them their primary education in business. I have sometimes wondered what would have been my lot if I had staid in the city clerk's office."

Our Boys and Girls.

My Little Boy.

BY CATHARINE HOLMES MACKEY.

He is so sweet, my little boy,
His child-heart overflowing
In waves of tenderness, that rise
From deeps beyond our knowing.

He came to me with lifted lips
A kiss—and more—he needed,
For when the first one swiftly fell,
"Kiss me again," he pleaded.

Unsated still. And would he be
If he should ask another?
A thoughtful pause, a yearning gaze,
Then, "Kiss me always, mother."

My little boy, thy deep heart's need
Demands a wealth supernal.
No time-bound love can satisfy,
But there is Love Eternal.
Kittanning, Pa.

Ellen's Decision.

It was a beautiful day in summer. Dense foliage hung upon the trees and cast a most delightful shade. Daisies and buttercups bloomed in the fields; roses, lilies, and pinks in the garden.

Ellen Monroe's Sunday-school teacher, Miss Yates, had invited her class to spend the hours between school and supper time with her, on that day of all days.

They had been looking forward to their gathering all the week as to a special treat, and had been talking about it and planning for it morning, noon and night. For that afternoon they were to start a Flower Mission. They were to elect a president, vice-president, treasurer and secretary. They were to gather roses from the bushes which were scattered thickly over the extensive lawn, were to tie them into bunches, pack them in a basket, and carry them to the railroad station. Thence the flowers were to be sent to a children's hospital in the city.

This would be a most delightful occupation, pleasant in itself and resulting in much happiness to the little sick children imprisoned in brick walls during the warm summer weather. In addition to this, the girls always loved to visit Miss Yates, who had so many delightful things to tell them, and invariably had a box of candy or something else that would gratify their appetite for dainties. Ellen skipped all the way home from school. She was far too ecstatic to walk steadily along.

"Mother, mother," she called eagerly, not seeking her mother in the sitting-room, "where are you? I want to kiss you good-bye and then run."

Mrs. Monroe appeared at the door of her own room looking very sober. "I am in a great dilemma," she announced to her little daughter. "Maria has gone out for the afternoon, so, of course, I have the care of the baby. And Mrs. Sumner's new girl has been here to say that she has been taken very ill and has no one to look after her. The maid is young and evidently incompetent, and she is frightened beside. She has been after Mrs. Sumner's married daughter, but she has gone into town for the day. There seems to be no one but myself to meet the emergency, and I can't leave the baby."

Ellen's heart seemed to jump up in her throat. She couldn't, oh, she couldn't give up all her delightful plans for the afternoon! Why did the nurse go out just on that day when any other might have answered as well? And why did their neighbor have one of her bad turns at such an inconvenient time? And why did her mother tell her about it? Couldn't she have waited until after supper?

Ellen rushed into her own room, shut the door with a bang, threw herself on the bed, and cried and cried and cried. After a while the first shock of her disappointment was over, and she became quiet. Then there came into her mind a Bible verse which she had read that very morning: "Even Christ pleased not himself."

Ellen was trying to follow Christ. She called Him her Savior, her Master. Must she not do the thing that he would have her do?

"But, then," whispered the voice of temptation, "isn't it a kind, Christian thing to send flowers to the children in the hospital?"

"Yes," said her conscience, "but the other girls will do that without you, and there is no one but yourself to relieve your mother. Mrs. Sumner may die if she is not properly attended to. Isn't it a clear case that it is your duty to stay at home?"

Ellen knelt by the side of her bed and prayed. Then she washed the tears from her eyes and went into her mother's room. "Come, baby," she said, "will you stay with me this afternoon? See! I'll show you lovely pictures." So saying, she picked up one of baby's toy books from the floor and displayed a page bristling with cats and dogs. Baby May ran to her at once, for Ellen was always kind to her tiny sister, and kindness is a thing that babies appreciate.

Mrs. Monroe threw her arms about her daughter's neck and gave her a loving kiss. She knew how much that little speech to May had cost. "You're a very good girl, Ellen. You shall not lose by your self-denial. I'll give you a treat some other day to make up for it." Saying this she ran across the street to her sick neighbor.

The hours seemed long to Ellen—those two hours that she had hoped to spend so pleasantly. It was a bit wearisome, too, to go through over and over again with baby the same diversions that she had used many times before. Once she saw the doctor's carriage at Mr. Sumner's. Then she saw him drive away hurriedly, and after awhile return, bringing with him a woman, whom Ellen recognized as a nurse. Then, just at supper time, Mrs. Monroe returned.

"Mrs. Sumner is very ill indeed," she replied, in answer to Ellen's look of inquiry. "The doctor thinks that if I had not reached there just when I did, she would probably have died. So my little girl's self-denial saved our neighbor's life. She is feeling somewhat better. Fortunately the doctor knew that Mrs. Plum was disengaged, and went after her. So now I am free."

After supper came all the girls of Ellen's class to ask what had occasioned her absence from the meeting. Ellen explained to them, with her mother's help. "Well, anyway," said Maggie Pritchard, who was Ellen's most devoted friend and admirer, "anyway, we've made you president, and Miss Yates sent you all these candies, and this piece of cake and these roses. She said she knew there was some good reason for your staying at home."

So Ellen went to bed that night happy in the thought that she had the affection of her teacher and classmates, and that she had tried to do her duty, even though it was a very hard thing to do.—May Joanna Porter, in *Christian Intelligencer*.

The story is told of a little girl in England who, when rain-water was scarce, saved up as much of it as she could and then sold it for a cent a bucket. In this way she earned nearly five dollars, which he brought to the missionary society. She was a modest little girl, and when the secretary of the missionary society asked for her name she hesitated and failed to answer. "But I must put down where the money came from," said the secretary. "Call it rain from heaven," replied the little girl.—*Ram's Horn*.



Makes
Hot
Breads
Whole-
some

Makes delicious hot biscuit,
griddle cakes, rolls,
and muffins.

ROYAL BAKING POWDER CO., 100 WILLIAM ST. NEW YORK.

The Presidents' Verses.

"It has been customary at inaugurations," says the Washington correspondent of the "Chicago Record," "for the President or some friend to select the chapter at which the book shall be opened, and the verse upon which he shall press his lips, passages that are particularly appropriate being chosen. That selected by Mr. McKinley to kiss, when he took the inaugural oath in 1897, was unusually appropriate. It read:

"Give me new wisdom and knowledge, that I may go out and come in before this people; for who can judge this, thy people, that is so great."

"President McKinley not only selected this passage from the Holy Scriptures because of its remarkable appropriateness, but in his inaugural address twice, at the beginning and the end, acknowledged divine sovereignty, and invoked the guidance of omnipotent power.

"The verse that General Grant kissed was equally appropriate, and is found in the eleventh chapter of Isaiah, as follows:

"And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of

counsel and might; the spirit of knowledge and the fear of the Lord. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears."

"The verse that President Hayes kissed was accidental, and proved to be prophetic:

"His enemies encompassed him like bees, but he would not destroy them."

"President Arthur and President Cleveland did not make any selection, and the passages they kissed are unknown. Mr. Cleveland took the oath, at both inaugurations, upon a little red Bible, which was given him by his mother when he was a boy."

Dr. John Mason Good once asked a young scoffer who was attacking Christianity on account of the sins of some of its professors: "Did you ever know an uproar made because an infidel had gone astray from the path of morality?" The young man admitted he had not. "Then you allow Christianity to be a holy religion, by expecting its professors to be holy; thus, by your very scoffing, you pay it the highest compliment in your power."

Reasons for Lean Christians.

They own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves on food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things he did to be wholly impractical now.—Selected.

Whoever laughs at a total abstinence shows himself lacking in a clear mind as well as a good heart, for to take such a precaution on one's account as a matter of prudence is surely conformable to reason, and to take it in order to make it easier for others to do the same is conformable to the Golden Rule and the highest dictates of brotherhood.—Frances E. Willard.

God often makes use of the most insignificant instruments for building up his kingdom and for spreading abroad his fame.—Menken.

Christmas Holidays IN MEXICO Southern Pacific SPECIAL TRAIN EXCURSION

Personally Conducted Composite
Car, Dining Car Vestibuled
Sleepers.

Rate	Leaves
\$80, San Francisco,	Dec. 18
\$70, Los Angeles -	Dec. 19

Good sixty days. Optional side trips.
Special rates from all California
points.

Inquire of Agent for Literature.

Life at Stake



Somewhere in the world life is at stake every minute of the day. Right at our own doors, perhaps, is going on a struggle as grim and fierce as any fight or flight on record. You hear the hollow tearing cough; see the ooze of blood which tells of the wounded lungs; mark the emaciated body and hectic cheek, and know a life is at stake.

The use of Dr. Pierce's Golden Medical Discovery has saved many a life in just such a crisis. It cures obstinate, deep-seated coughs, stops the hemorrhage, strengthens "weak" lungs, and restores the emaciated body to its normal weight and strength.

There is no alcohol in the "Discovery," and it is absolutely free from opium, cocaine, and all other narcotics.

"I desire to send you this brief, unsolicited testimonial," writes Rev. Joseph H. Fesperman, Barium Springs, Iredell Co., N. C. "In 1898 one of my daughters was suffering on account of a severe cough, hectic fever, wasting of flesh and other symptoms of diseased lungs. I promptly gave her Dr. Pierce's Golden Medical Discovery with gratifying success, and she now enjoys excellent health. This experience caused me to recommend Dr. Pierce's medicines to my neighbors, who, without exception, used them with favorable results."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*, or if cloth bound volume is desired send 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

Samuel Foster
Arthur J. Foster
Morris Marcus
Fred H. Hersey
Lyman D. Foster

S. FOSTER & CO., Wholesale Grocers

Exporters of American Products.
SOLE AGENTS.



TOP-O-CAN BUTTER

(Gold Medal, Paris, 1900)
DIAMOND BRAND.

YOUNG AMERICA CHEESE.
26-28 CALIFORNIA ST.,
San Francisco.

The Value of Enthusiasm.

Unless there is a reserve of enthusiasm stored in the hills the humblest wheel cannot be driven in the valley. He who contributes just this one rare thing—self-sacrificing devotion—to his cause has done his part. Six hundred English dragoons once received a foolish order and rode to their deaths like heroes. "Magnificent!" said a French general, "but not war." It was magnificent, and perhaps it was war; for it fired the imagination of England and raised the standard of duty for a century. . . . One who can plan is good; far better is the man who can stimulate. History affords at every turn some impregnable fortress that was a despair of the wise and prudent, but was carried by some enthusiast with a rush. He cast his reputation, his life, his all, into the breach, and his body made the bridge over which the race has entered into its heritage.—Ian Maclaren.

Certain habits of thought cannot be otherwise than gradually removed. So with certain habits of body consequent on such habits of thought, such as the habit of hurry, the habit of worry, the habit of laying undue stress on things not the most needful for the hour, the habit of trouble-borrowing, and many others which permeate and influence every act of life. Their combined effect is exhaustion, and exhaustion is the real mother of most of the ills flesh is heir to. *** Therefore, keep your mind as much as you can on the thought of strength, vigor, health, activity.—Prentice Mulford.

Helpfulness is surest happiness.

SAN FRANCISCO LAUNDRY Office, 141 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

OPEN ALL NIGHT.

F. L. TURPIN, Proprietor.

Telephone MAIN 1535

ROYAL HOUSE

126 Ellis St.

Near Y. M. C. A., San Francisco, Cal.

Between POWELL and MASON STREETS.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per month, \$8 to \$30.

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door.



Easier Work

Pleasanter,
quicker,
healthier—
with
PEARLINE.

What worse
for throat and
lungs than long
working over tainted steam
from a washtub? Here is
the simple, sensible, womanly
PEARLINE way:
Soak the clothes in Pearline;
rinse them out. No heavy
rubbing on washboard. Save
time, save clothes,—wear. 653

Enter Pearline Exit Grind

AN OVERSIGHT.

Sunday-school Teacher: "Why, Willie Wilson! Fighting again? Didn't last Sunday's lesson teach that when you are struck on one cheek you ought to turn the other to the striker?"

Willie: "Yes'm; but he hit me on the nose, and I've only got one."—New York Telegraph.

GEORGE FUNK

All orders promptly
attended to.

Gardener and Florist.

1644 Polk Street

All kinds of plants for sale and to rent.

MAKE A MAN OF HIM

By sending him to the

San Francisco Business College,
1236 Market St., San Francisco.

Full Course, \$60. Send for Catalogue.

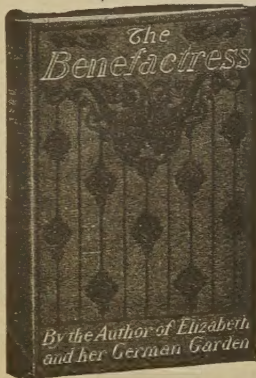
BLMYER BELLS
CHURCH - SCHOOL - FIRE - ALARM
PACIFIC MERCANTILE CO. SOLE AGENTS
PACIFIC COAST
308 MARKET ST. SAN FRANCISCO, CAL.

HOLMAN BIBLES

Family editions in six languages. Pronouncing Teacher's Bibles in great variety. Catalogue free. A. J. HOLMAN & CO., 1222-1226 Arch St., Philadelphia, Pa.

Your Christmas Money

AN EASY WAY TO EARN IT.

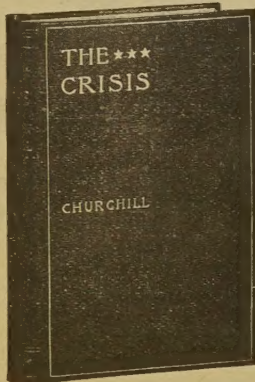


WOULD you like to READ ALL THE BEST BOOKS as published and at the same time MAKE enough MONEY to buy all your Christmas presents? If so, why not write us at once for particulars and organize a BOOK CLUB in your own town among your own friends and church acquaintances.

During the last two months we have established fifty of the Clubs throughout the State.

Our plan is very simple. We have found it most satisfactory to establish a select club of about twenty-five members,

and to supply them with a somewhat larger number of the very latest and best books, making a complete change every three months. The selection of books includes the best and most popular publications. Each month new and striking books are added to the list, so that the library is kept thoroughly up to date. The books are all bound strongly in hand some cases, and when any become soiled or uninviting, they are withdrawn and new books substituted.

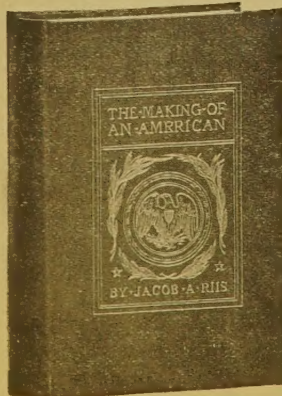


One of the pleasant features of our plan is to furnish all members with a bulletin quarterly of all new books of merit. You can rely absolutely upon the comments in these bulletins, as they are in the interest of no publisher.

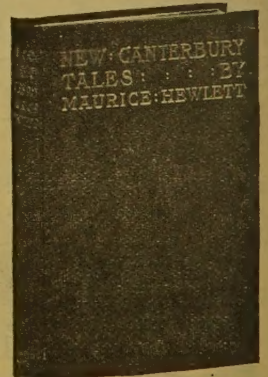
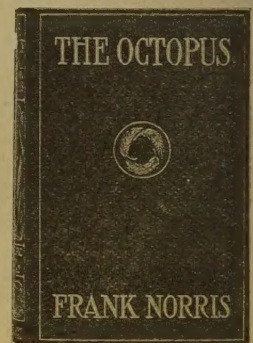
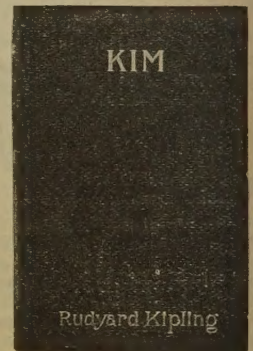
The cost is extremely small when the advantages are considered, and consists only of a membership fee of \$3.00 a year. Were you to buy outright, say the 120 books you can read each year, they would cost about \$170.00. Remember the total charges for reading these 120 books is, however, but \$3.00 a year, or at the rate of 2½ cents a book. At the end of the year we absolutely give you your choice of one of the books worth

\$1.50. This reduces the cost of membership to about two cents a week.

How can you invest the amount so as to bring greater returns in the way of either education or pleasure?



IF YOU WILL ORGANIZE SUCH A CLUB IN YOUR TOWN WITHIN THE NEXT THIRTY DAYS, WE WILL GIVE YOU A MEMBERSHIP FREE AND A VERY LIBERAL COMMISSION. WRITE AT ONCE FOR FULL PARTICULARS.



The New Book Store

FORMERLY AMERICAN TRACT SOCIETY

L. H. CARY, Manager.

16 Grant Avenue, San Francisco.